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SCHLEIERMACHER ON THEOLOGY OF PASTORAL CARE:

AN INTERPRETATION

A Dissertation

Presented to

the Faculty of

The School of Theology at Claremont

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Religion

by

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This dissertation, written by

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Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

II Corinthians 5:17-21

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CHAPTER I

INTRODUCTION

Thesis

Schleiermacher's theology provides a model for constructing an adequate pastoral theology. This pastoral theology can direct and integrate the theory and practice of pastoral care and counseling.

Problem

Ministers need a theological foundation for their practice of pastoral care and counseling. They require theology for establishing aims and goals of their pastoral relations. They need a pastoral theology that helps them answer such necessary questions as: What are pastors trying to accomplish in *Seelsorge*, or the "care of souls"? How does their practice differ from the practice of contemporary counselors and psychiatrists? How is it similar?

A pastoral theological foundation which integrates the various sources of theology is necessary. One theologian has suggested that there are six sources of theology: scripture, church tradition, experience, reason, culture, and revelation.¹ Another theologian has suggested what may happen when any one source is exclusively emphasized.²

¹John Macquarrie, *Principles of Christian Theology* (New York: Charles Scribner's Sons, 1966), pp. 5-14.

²Thomas C. Oden, *Kerygma and Counseling* (Philadelphia: Westminster Press, 1966), p. 33.

Fundamentalism may result from treating scripture as the sole source of theology. The Bible may become the "paper pope." Ecclesiastical archaism may be the consequence of making church tradition the ultimate authority. The chief authorities of the church structures may claim that they speak for God, e.g., the pope's speaking "from the chair." When experience is exclusively emphasized, pietism may be the outcome. The pietists may claim that they speak for God because they feel God speaks directly to them. When reason is overly stressed, rationalism may be the result. The rationalists may claim that God does not need to inform man about God because they believe man's reason does this. The above are possible results of a lack of theological integration. A pastoral theology needs to avoid these consequences.

In summary, a pastoral theology is needed to provide the aims and goals of pastoral care and counseling. A pastoral theology is needed for integration of the various sources. Pastoral care and counseling require a theological basis.

Author's Basic Assumptions

Religion as Concern for the Ultimate. Religion is essentially man's concern for ultimate meanings and values. It is his search for that which really matters to him. The author's definition approaches the meaning of Tillich's "ultimate concern for the ground of being." Man longs to have an ultimate concern. He needs to discover his relationship as a son of God and as a brother to all men.

Essence of Religion as Communication. The essence of religion

is known through meaningful communication between persons. This communication situation may be called "I-Thou" meetings, Christ-events, or simply religious experiences. By whatever term, the author proposes that they may happen when two or more persons are in dialogue. The possibility exists, particularly when they are saying what they mean and meaning what they say, for forgiveness, support, healing, and reconciliation. When these events occur, persons are made more fully human. They become "selves in the history of selves," as Richard Niebuhr uses the term. They find their identity as selves because they have found their God in the process of finding each other.

Pastoral Care and Counseling Derived from Nature of Church.

Pastoral care and counseling theory and practice should be congruent with the purpose and nature of the Christian community. The purpose of the church is making men more completely human. Its nature is one of love. The community demonstrates its love to persons both inside and outside its membership. This love works to re-create individuals as well as society. This love is the driving force for social action which demands justice for all men.

Focus of Study

The emphasis of this dissertation is in the practical rather than in the theoretical field of theology. Most writings about Schleiermacher concentrate on his theoretical and philosophical framework. Although this paper covers his theological foundation, it will apply his theology to pastoral theology and pastoral care. It will

attempt to clarify the basic operational principles for the pastor. It will present an interpretation of Schleiermacher's theology for pastoral care.

The primary sources written by Schleiermacher used here will be English translations. This is neither a historical-critical work on his German publications, nor is it a psychological analysis of the man himself. The author is more interested in his broad understanding and how it is applicable to pastoral care in contemporary church work.

Related Publications in English

Very little has been printed in the area of Schleiermacher's practical theology. Schleiermacher himself wrote little in this field. However, two authors make a contribution. The first is A. R. Osborn, who wrote *Schleiermacher and Religious Education*. Christian education was in a state of chaos when this author wrote. It appeared to incorporate many educational principles without referring to their theological foundation. He attempted to demonstrate that Schleiermacher had methods and ideas that could be beneficial to church education. Schleiermacher asked the basic questions, i.e., What is the Christian faith? Osborn drew upon Schleiermacherian principles as a foundation for Christian education.

Perhaps the only author to consider directly Schleiermacher and pastoral care is Donald Groskreutz. He wrote an article entitled "The Pastoral Theology of Friedrich Schleiermacher."³ For the main

³Donald Groskreutz, "The Pastoral Theology of Friedrich

part it represents a summary of his graduate work on Schleiermacher. His masters' thesis at the University of Chicago was entitled "A Critical Study of the Thought of Friedrich Schleiermacher as a Pastoral Theologian."⁴ A significant portion of the text, roughly 24 pages out of the 67, is a translation of Schleiermacher's *Praktische Theologie*.⁵

In summary this dissertation differs from the first publication in that it is concerned for pastoral theology rather than Christian education. It is similar in that it deals with practical theology. This dissertation differs from the second publication in that it begins with Schleiermacher's philosophical theology and then it interprets it for a pastoral theology; rather than beginning with a translation of his practical theology and then proceeding to his pastoral theology.

Methodology

Book research is the principle method employed here. The author read English translations of the available primary sources. Of these he drew upon *The Christian Faith* for a foundation of Schleiermacher's pastoral theology more than any other source. He also derived much understanding from *Brief Outline on the Study of Theology*. It assisted

Schleiermacher," *Religion in Life*, XXVIII:4 (Autumn, 1959), 557-566.

⁴Donald Groskreutz, "A Critical Study of the Thought of Friedrich Schleiermacher as a Pastoral Theologian," (Unpublished master's thesis #4061, University of Chicago, June 1958).

⁵Friedrich E. D. Schleiermacher, *Die Praktische Theologie nach den Grundsätzen der evangelischen Kirche in Zusammenhange dargestellt* (Berlin: G. Reimer, 1940).

his comprehensions of the interrelatedness of Schleiermacher's theology.

Next, research was completed in secondary sources. The author read "surveys" i.e., Mackintosh, Moore, Nash, for Schleiermacher's background. He also read several books and articles about this theologian. The section on *Related Publications in English* contains two sources concerned with Schleiermacher's practical theology.

When the book research was completed on Schleiermacher's theology, the author turned to counseling sessions in his experience at California Institution for Women. He selected two cases. In both of them he felt that there was an element of judgment and grace. They were used to illustrate his interpretation of Schleiermacher's essence of Christianity. For him these cases represented some experience in pastoral counseling that was comparable to Schleiermacher's theology.

Next, book research was begun on Glasser's *Reality Therapy*. This book was the primary source for his system. It was used extensively in this dissertation. The author also had the opportunity to hear Dr. Glasser speak at Garrison Theater April 9, 1970, before the American Association of University Women. But, the most significant portion of the research methodology, for both Schleiermacher's and Glasser's systems, is book research.

Plan of Dissertation

The essence of Schleiermacher's theology is presented in Chapter II. The chapter divisions are Religion and Christianity. In Chapter III the basic principles and procedures of Reality Therapy are presented. Presented in Chapter IV is the application of Schleier-

macher's theology to pastoral care and counseling. In Chapter V Schleiermacherian pastoral theology is compared with Glasser's Reality Therapy. They are further evaluated. Finally, conclusions are presented.

CHAPTER II

SCHLEIERMACHER'S THEOLOGY

Introduction

It is important to begin with Schleiermacher's definition of religion. His entire theology is built upon this definition. Man's relationship to God is central here. Man is related to God in terms of "feeling of absolute dependence." Much controversy, criticism, and confusion has been generated over this definition. Some misunderstood what he meant by "feeling." Others who understood rejected the validity of religion as feeling. Still others felt that his treatment of religion placed Christianity as one religion among many rather than *the* religion. What Schleiermacher meant by "religion" is one of the subjects of this chapter.

The first section of this chapter presents Schleiermacher's definition of religion. In the second section his definition of Christianity is covered. Schleiermacher placed Christianity as the ultimate religion. This is true because the issue of redemption is central in Christianity. Christ is the Redeemer of all mankind. Furthermore, all mankind is standing in the need of redemption.

Religion

Religion as Feeling. For Schleiermacher, religion or piety had its own unique sphere of influence.¹ It was not basically ethics or

¹Friedrich E. D. Schleiermacher, *The Christian Faith*, I, (New

philosophy. It was not essentially a moral force on men or a rational system of ideas. The essence of religion was "feeling."²

The piety which forms the basis of all ecclesiastical communions is, considered purely, in itself, neither a knowing nor a doing, but a modification of feeling, or of immediate self-consciousness.³

Schleiermacher taught that there were three categories of human experience. They were "knowing," "doing," and "feeling." No one of the three existed without some element of the other two. So an action on someone's part would involve a certain amount of feeling and knowledge.⁴ In the above, the discipline based on "doing" is ethics. It is concerned for persons' behavior. Also in the above, the discipline based on "knowing" is philosophy. Schleiermacher separated religion from ethics and philosophy. Religion is essentially established on "feeling"; it is not to be equated with ethics or philosophy.

By the term "feeling" Schleiermacher did not include "unconscious states" or "objective consciousness" of oneself.⁵ "Self-consciousness" and "feeling" are not synonymous, but "self-consciousness" is always a feeling. It can be sorrow or joy, for example, but it is always genuine feeling. Sometimes, a self-consciousness or feeling will direct an individual's total thinking and willing.⁶ He may be so emotional that he cannot think about anything but his feelings.

York: Harper & Row, 1963), 8.

²*Ibid.*

³*Ibid.*, I, 5.

⁴*Ibid.*, I, 8.

⁵*Ibid.*, I, 6.

⁶*Ibid.*, I, 7.

On the other hand, the person can have a persistent form of self-consciousness. He may do a number of different things or think a number of thoughts and still feel the same way. So, there are times when thoughts and willings have no connection with feeling.⁷ Feeling happens inside the individual; it is an inner experience.⁸ The individual "receives" his feelings. In the sense that feeling happens inside the person, feeling is the "antithesis" to knowing and doing.

Schleiermacher conceived of "immediate self-consciousness" or feeling at three levels. The three levels were the "confused animal grade," the "sensible self-consciousness," and the "feeling of absolute dependence."⁹ The third and highest level, "feeling of absolute dependence," was religious feeling.

In order to better understand what Schleiermacher meant by "feeling of absolute dependence" one needs to understand the two lower levels.

In the lowest level, the "confused animal grade," man had limited consciousness. That is, he could not organize his experiences into patterns. His feeling and perception were not distinguished, but thoroughly confused.¹⁰ Man could not separate his feelings from his world outside himself. He could not identify himself as separate from the world. There could be no knowledge in the proper sense of the word.¹¹ Primitive man, severely retarded people and infants can

⁷*Ibid.*

⁸*Ibid.*, I, 8.

⁹*Ibid.*, I, 19.

¹⁰*Ibid.*, I, 18-19.

¹¹*Ibid.*, I, 18.

represent this level of consciousness.¹²

When man's consciousness gradually developed into the second level, "sensible self-conscious," feeling was characteristically social and moral. The individual felt that he was both actor and receiver.¹³ He was aware that he could "act" and influence his environment including people. This ability made him feel free. Here was the "feeling of freedom." Yet, he was also aware of being a receiver.¹⁴ His environment, especially society, had influence over him. Here was the "feeling of dependence." So on one hand the individual felt a freedom to "act"; on the other hand he felt a restriction on his acting by what was "given" in his society and nature. Society was the moral influence on his life. Thus, he felt only partially free and partially dependent.

When man, in the second level of self-consciousness, had become aware of himself as actor and receiver, he had self-identity. He had learned that there are other actors and receivers in his world. To these others he had also learned to communicate his feelings. These other actors and receivers probably had communicated their feelings to him as well. This condition is especially true of the feelings his parents related to him. He discovers that he wants to express his feelings to others. Feelings do not exist for themselves. They need to be shared. Man needs fellowship with other men. Hence, feeling is characteristically social at this level.

The feeling of freedom and the feeling of dependence can exist

¹²*Ibid.*, I, 18-19.

¹³*Ibid.*, I, 13.

¹⁴*Ibid.*

at the same time in the same individual.¹⁵ The same individual sometimes feels dependent and at other times feels free. Also the corresponding "other" was the same.¹⁶ The individual was free from and dependent upon the same "other."¹⁷ Here, the "other" included everything outside of the person.¹⁸ It was the "world." So, he was aware that he existed in the world or that he co-existed with the world.¹⁹ Hence, his self-consciousness was a series in which the feeling of freedom and the feeling of dependence were divided.²⁰

There are other objects which exercise a far greater influence upon our receptivity than our activity exercises upon them, and also *vice versa*, so that one of the two may diminish until it is imperceptible. But neither of the two members will ever completely disappear. The feeling of dependence predominates in the relation of children to their parents, or of citizens to their fatherland; . . .²¹

Man is always partially free and partially dependent on the "outside" at the level of sensible self-consciousness. He is neither absolutely free nor can he ever be.²² Schleiermacher ruled out this possibility because man's activity requires objects which have been given to him. And if an object were given him, it would have influence upon his receptivity.²³ He cannot account for everything. He did not create all that is. There is always a given.²⁴ The feeling of freedom, i.e., spontaneous activity, is always accompanied by the feeling

¹⁵*Ibid.*, I, 14.

¹⁶*Ibid.*

¹⁷*Ibid.*

¹⁸*Ibid.*, I, 14-15.

¹⁹*Ibid.*, I, 15.

²⁰*Ibid.*

²¹*Ibid.*

²²*Ibid.*

²³*Ibid.*

²⁴*Ibid.*, I, 16.

of dependence.²⁵ So, man's freedom is always a limited or partial one.

In contrast with the second level, "confused animal grade" does not represent the ability of man to see himself as both object and subject in the world. Instead, he is like the infant who cannot distinguish himself from his parents. He and his world blur together. So his self-identity lacks development. Also in contrast with the level of "sensible self-consciousness," the first level does not contain the social and moral element. The individual does not know or have any feeling for what is right or wrong. The individual has not learned to share feelings with others. Although there exists a significant difference between these two levels of feeling, they can both remain in the same individual. They can be in varying degrees. The infant, for example, would gradually move from the lowest level into the social and moral feelings. However, the lowest level must disappear before a union of "sensible self-consciousness" and "God-consciousness" or the "feeling of absolute dependence" can occur. This is discussed in more detail in the following section.

Feeling of Absolute Dependence. The feeling of absolute dependence is the third and highest level of consciousness.²⁶ One who feels related to God also feels that he is completely and totally dependent upon the "whence." God is the "whence" of man's active and receptive existence.²⁷ The "whence" is the source of everything that is. The

²⁵*Ibid.*, I, 15-16.

²⁶*Ibid.*, I, 12.

²⁷*Ibid.*, I, 16.

feeling of absolute dependence makes man aware that the source of his life, his thought and his action comes from outside himself.

Although God is the source of everything for man, God is not the world; but the source of the world.²⁸ Man can have no objective consciousness of God. He cannot know God as an object, because God is not an object.

The transference of the idea of God to any perceptible object, unless one is all the time conscious that it is a piece of purely arbitrary symbolism, is always a corruption . . .²⁹

If God is never an object or a word, how does man relate to God? For Schleiermacher, it is God-consciousness. This God-consciousness is one of relationship. It is also an inner experience. When a person becomes aware of the whence, his God-consciousness and his sensible self-consciousness may become united; and if they are united, they will never be separated.³⁰ However, this union cannot develop as long as the lowest or confused animal grade of existence is present.³¹ This is true because judgment must occur before union can commence. Here judgment means the separation between God and man, between one and the "other." Man needs to acknowledge that his relationship with God is broken. Before there can be a God-consciousness, there must be a consciousness of sin.³² Yet, without an awareness of God there can be no awareness of sin. So, then, while man remains in the lowest level of consciousness, he does not feel the sorrow of a sinner or the joy of

²⁸*Ibid.*, I, 16-17.

²⁹*Ibid.*, I, 18.

³⁰*Ibid.*, I, 17, 19.

³¹*Ibid.*, I, 20-21.

³²*Ibid.*, I, 262.

God's love.

When an individual feels absolutely dependent upon the whence, his sensible self-consciousness remains in partial freedom and partial dependence. He still is conscious of himself as actor and receiver. The more one's self-consciousness or identity of being posited in such and such a way (*Sosein*)³³ is determined by the highest self-consciousness, the more religious he is.³⁴ That is, the more his God-consciousness determines his entire life, the more religious he is. The individual lives for the will of God. His life bears the stamp of joy.³⁵ Although he may experience sorrow in the second level of consciousness, he continues to know the joy of the highest level. Hence, he continues to grow into the fuller life.³⁶

In summary, Schleiermacher defined religion as the "feeling of absolute dependence." This "feeling of absolute dependence" was the experience of redemption. This is the essence of religion. It is not primarily a set of dogmas to be accepted by man's reason or an ethical system. Religion is concerned with man's relationship to God. It is an inner experience or feeling. Schleiermacher used his three levels of consciousness to demonstrate man's relationship to God. At the lowest level man is not aware of himself as a sinner or of God. Only

³³ Richard R. Niebuhr, *Schleiermacher on Christ and Religion* (New York: Charles Scribner's Sons, 1964), p. 183.

³⁴ Schleiermacher, *op. cit.*, I, 22.

³⁵ *Ibid.*, I, 24.

³⁶ *Ibid.*

when a man is in the next level, the "sensible self-consciousness" level, can he experience sin and relationship with God. God-consciousness and consciousness of sin are co-existent. Man experiences them both together. Religion is a process whereby one's life is more and more directed by one's commitment to God. Perfection could be reached when all thinking, doing, or feeling is in harmony with God's will. Religion, then, as Schleiermacher used the term describes a process of salvation.

So far what has been discussed in the development of feeling of absolute dependence has been in the individual. In the following section the connection between religion in the individual and religion in the community is made.

Religious community. According to the line of reasoning found in *The Christian Faith*, the feeling of absolute dependence is an essential element of human nature.³⁷ The feeling of absolute feeling or the "highest grade of immediate self-consciousness" cannot be refuted on the basis that there is in every human a time when the consciousness does not yet exist.³⁸ That is, the level of the confused animal grade cannot be used as argument against the "religious self-consciousness" as an essential element. It was Schleiermacher's position that life for infants is incomplete.³⁹ The potential for "religious self-consciousness" is in all humans, just as the potential for thinking is there.

³⁷ *Ibid.*, I, 26.

³⁸ *Ibid.*

³⁹ *Ibid.*

The religious self-consciousness, like every essential element in human nature, leads necessarily in its development to fellowship or communion; a communion which, on the one hand, is variable and fluid, and, on the other hand, has definite limits, i.e. is a Church.⁴⁰

Because the religious self-consciousness or feeling for absolute dependence is essential to human nature, it is a basis of community. This is true because everything basic to humanity is a foundation of fellowship or communion.⁴¹ All men have in them a "consciousness of kind." That is, all resemble each other in general. Men differ from each other only in varying degrees.⁴² When men recognize their similarity with other men, they feel the need to reach out beyond their own personalities into fellowship with other men.⁴³ Fellowship results also from the fact that what men have inside themselves, feelings and experiences, upon maturation become outward and perceivable by others.⁴⁴ What a man feels strongly about finds expression in thought and action. Feeling, for Schleiermacher, does not exist for itself. It is meant to be expressed. If words are not used, the feeling may become outward by means of facial expression, gesture, and tones of voice. These things other men can perceive or divine. They can do this by reconstructing the meaning of the gestures on the basis of their immediate self-consciousness. That is, people can divine what feelings the speaker had when he gestured by what sort of feeling they had. So, men have the need to communicate what is in their hearts to other men. What

⁴⁰*Ibid.*

⁴¹*Ibid.*, I, 27.

⁴²*Ibid.*, I, 28.

⁴³*Ibid.*, I, 27.

⁴⁴*Ibid.*

they relate may be a revelation of what is inward, if it is from their hearts. Therefore, it is demonstrated that the nature of religion is social.

The feeling of absolute dependence, which is the foundation of all religious fellowships, is developed by speech or utterance. Religious emotions are communicated through speech. This is not just through words. It is similar to the above discussion. The individuals' voice tones, nuances, facial expressions are also considered and interpreted. People, then, judge from their interpretation as to whether or not the individual was speaking with conviction.

As regards the feeling of absolute dependence in particular, everyone will know that it was first awakened in him in the same way, by the communicative and stimulative power of expression or utterance.⁴⁵

Utterance is the only way that religious self-consciousness develops. The redemption of the individual comes from this process. Verbalized religion is not any conversation. Instead, there is conviction on the part of the speakers. Religious speech is found in the familiar discussion between friends.⁴⁶ It is found in the romantic dialogue.⁴⁷ This language is found where facial expressions and gestures and actions are clearer than words. Preaching, in the rhetorical sense, is another place verbalized religion occurs. Religious fellowships make

⁴⁵*Ibid.*, I, 27.

⁴⁶Friedrich E. D. Schleiermacher, *On Religion: Speeches to Its Cultured Despisers* (New York: Harper & Row, 1958), p. 150.

⁴⁷*Ibid.*

use of all the above forms of speech to elicit an inner experience of faith in its membership--to bring them into the highest level of religious self-consciousness.

As there exists a common need to express the inward, there exists a need to commune with people who have similar strengths of religious affection. For example, the individual who has the fewest religious emotions can have the closest kind of fellowship with those who have similar background of religious feelings.⁴⁸ The same is true for an individual whose piety is purer. He will have closer fellowship with those whose faith is purer. Between the examples, which are extremes, there are many intermediate stages.⁴⁹ So, the religious community was formed of members who had similar religious feeling.

Religious communities, as all groups, set membership requirements. They promote religious feelings within definite limits. Individuals who belong to the community express their piety within the standards of the community. The religious emotions are usually associated with certain occasions. This means that individuals outside the community can have only an "accidental and transitory, and therefore a very unequal, share in them."⁵⁰

In summary, religion is social. It reflects the need of man to share what he holds in his heart with other men. Feeling is characteristic of what proceeds from man's heart. Man also wants to communicate

⁴⁸Schleiermacher, *The Christian Faith*, I, 28.

⁴⁹*Ibid.*

⁵⁰*Ibid.*, I, 29.

and fellowship with other men who have similar religious feelings. He verbalizes his religion with friends and with the religious community itself. The community utilizes verbalized religion to awake faith in its membership, as well as those outside its membership. Finally, through its specific manner of expressing its religious affections, the fellowship establishes limitations of membership.

From this point, Schleiermacher's position on Christianity is considered. Religion and Christianity are compared.

Christianity

In the first place, in Christianity the incapacity and the redemption, and their connexion (*sic*) with each other, do not constitute simply one particular religious element among others, but all other religious emotions are related to this, and this accompanies all others, as the principal thing which makes them distinctively Christian. And secondly, redemption is posited as a thing which has been universally and completely accomplished by Jesus of Nazareth.⁵¹

In *The Christian Faith*, Schleiermacher constructed his theology upon the antithesis of sin and grace. Man was incapacitated in that he could achieve the perfection of a unified personal existence.⁵² He needed redemption in order to move beyond the second level of self-consciousness.

Man's Need of Redemption. For Schleiermacher, Christianity illuminated man's separation from God. Man needed to be reconciled. Christianity considered man at creation. When man was created he was

⁵¹*Ibid.*, I, 55-56.

⁵²*Ibid.*, I, 356.

given original perfection with its religious capacity.⁵³ He was created with the potential to live in perfect harmony with God. But this original perfection existed coterminously and simultaneously an original sinfulness. This "original sinfulness" was the capacity to sin. Schleiermacher reasoned that the capacity to sin preceded the actual sin, "since the individual can act only *in accordance* with the nature of his species, but never can act *upon* that nature."⁵⁴ In other words, man can only do those things which he has the capacity or potential to do. So if Adam could have been able to refrain from sin, not yielding to temptation, then all men could have refrained.⁵⁵

If then, on the other hand, we discard the view that a change took place in human nature itself, but on the other hand, still maintain that an incapacity for good is the universal state of man, it follows that this incapacity was present in human nature before the first sin, and that accordingly what is now innate sinfulness was something native also to the first pair.⁵⁶

So, Schleiermacher's position on original perfection demonstrates that man's nature was not changed as a result of the first sin, and that the germ of sin is common to all men. It made no difference which man was selected to be first. He would have committed the first sin, also. It appears that the blame which rested largely upon Adam has been lifted here and placed equally upon the backs of all men. So, Adam is not the one who plunged the whole of mankind into sin and its consequences of

⁵³ Schleiermacher, *On Religion*, p. 124.

⁵⁴ Schleiermacher, *The Christian Faith*, I, 296.

⁵⁵ *Ibid.*, I, 300.

⁵⁶ *Ibid.*, I, 301.

suffering and death.⁵⁷ All men stand in sin and in need of redemption.

What is meant by the terms "sin" and "original sin" should be clarified. Sin or "actual sin" is an act and a misuse of the free will.⁵⁸ However, "original sin" is a predisposition to sin. It is not sin. It is not punishable by God. But "in all men, original sin is always issuing in actual sin."⁵⁹ Sin involves anything that resists the development of God-consciousness. Here, God-consciousness and relationship to God are the same thing. So sin separates man from God.

Ultimately, God is the "author of sin." Yet God is connected to actual sin only in an indirect way. God ordained the capacity to sin; however it is always sin in connection with redemption. God is also the "author of evil" which is the consequence of sin.⁶⁰ If evil were grounded in a being other than God, God would have to destroy it. Otherwise, it would be a denial of God's omnipotence. God is the source of everything.

While if it [sin] is not ordained by God, it cannot properly exist at all.⁶¹

Sin has been ordained by God, not indeed, sin in and of itself, but sin merely in relation to redemption; . . .⁶²

So from creation God ordained sin. But it is always sin in relation to man's salvation. God ordained sin and grace. Man fell away from God.

⁵⁷*Ibid.*, I, 285.

⁵⁸*Ibid.*, I, 293.

⁵⁹*Ibid.*, I, 304. Christ is the exception. Although he was born in original sin, he did not yield to actual sin.

⁶⁰*Ibid.*, I, 326.

⁶¹*Ibid.*, I, 340. Brackets and word "sin" author's.

⁶²*Ibid.*, I, 337.

But in Christ he is restored to his proper relation to God.

In the section on religion, the function of religion is to promote the feeling of absolute dependence. In other words, its function is to develop man's relationship to God. When an individual is redeemed, his sensible self-consciousness and his God-consciousness are united. So, religion, as Schleiermacher defines it, is concerned with redemption.

Christianity is a particular religion which is also concerned with redemption. Not only is it a concern, but it is the central concern.⁶³ Schleiermacher began with creation of man to demonstrate that God ordained that man would fall away from him, only to be redeemed through Jesus Christ. Every man stands in the need of salvation. Hence, Christianity is the ultimate religion for placing the subject of redemption as the Archimedean point. Everything proceeds from the work of generating all men. Other religions, according to Schleiermacher, have redemption as a derivative element from something else.⁶⁴ That something else may be founding a religious community upon certain doctrine or in certain ritualistic form. Something that approximates redemption occurs in other religions by virtue of their fellowship. However, redemption is Christianity's main business.

Jesus Christ the Redeemer. The one thing that all "Christian religions" have in common is Jesus Christ as Redeemer. It is in this

⁶³*Ibid.*, I, 57.

⁶⁴*Ibid.*

sense that Christ is the founder of the Christian community--the members of the first church were conscious of the salvation through Christ.⁶⁵ As their Redeemer, Christ accomplished their "redemption." All Christian communions use this term.⁶⁶ It has both a passive and an active meaning. In the passive sense it signifies a movement from an evil condition into a better condition.⁶⁷ In the active sense, it signifies the help given by another person in order to escape the evil condition.⁶⁸ The delivery of the people of Israel from Egypt serves as an example in the Old Testament.

Christianity is a monotheistic faith, belonging to the teleological type of religion, and is essentially distinguished from other such faiths by the fact that in it everything is related to the redemption accomplished by Jesus of Nazareth.⁶⁹

The redemption of mankind through Christ was completed by the union of God and man in Christ. In Christ man and God are united. Christ is one person in which the divine and human natures are united.⁷⁰ This is the incarnation. He differed from other men in that the God-consciousness in him was "absolutely clear and determined each moment . . ."⁷¹ In other words, all human activity was derived from his God-consciousness or the presence of God in him.⁷² Jesus, as a man, lived harmoniously with God. He was completely clear to the whence. His God-consciousness directed His entire life. At no time in his personal

⁶⁵*Ibid.*, I, 56.

⁶⁶*Ibid.*, I, 54.

⁶⁷*Ibid.*

⁶⁸*Ibid.*

⁶⁹*Ibid.*, I, 52.

⁷⁰*Ibid.*, II, 391.

⁷¹*Ibid.*, II, 397.

⁷²*Ibid.*

development were the flesh and the spirit divergent.⁷³ In him the "ideal" of what a man may become and the "real" of what a man already is are united. Perfection was reached in a human life. This is what Schleiermacher understood to be Jesus' sinless life.⁷⁴

Christ was a man. Because he was a man and because the divine element was placed in him, it is possible for the divine to reside in all men.⁷⁵ Christ as Redeemer made it possible for the divine element to enter all men. Mankind as a whole was redeemed by Christ. Furthermore, his work of completing God's creation--the regeneration of all men--continues in the self-proclamation of Jesus Christ.⁷⁶

The power of Jesus' God-consciousness was communicated through his preaching. He communicated himself and the feeling of absolute dependence. He related his experience with God to his followers. He awakened faith in his hearers because he was able to "elicit this inward experience in others."⁷⁷ People who had this inward experience became believers. Those who did not have this experience did not become believers.⁷⁸ He made them feel the presence of God through his preaching. When people felt the presence of God they also sensed their sin.⁷⁹ They realized the separation between themselves and God. They needed redemption. The presence of God made them realize the discrepancy between who they were and who they could be.⁸⁰ Then, their

⁷³*Ibid.*, II, 399.

⁷⁴*Ibid.*, II, 415.

⁷⁵*Ibid.*, I, 64.

⁷⁶*Ibid.*, II, 477.

⁷⁷*Ibid.*, I, 69.

⁷⁸*Ibid.*

⁷⁹*Ibid.*, I, 271.

⁸⁰*Ibid.*

awareness of God resulted in the awareness of sin.

There is no awareness of sin without also an awareness of forgiveness. People cannot experience judgment without also experiencing grace.⁸¹ When Christ made people conscious of their need of redemption he also made them conscious of his redemption. When they accepted forgiveness of their sins, they knew love. For to be forgiven was to be loved.⁸² God loved them to the extent that he was able to forgive. After their sins were forgiven, they received their identity as sons of God. As his sons they were ultimately related and devoted to him. They were no longer concerned for their own righteousness, but God's. Their sensible self-consciousness was welded to their God-consciousness. Their commitment became preaching Christ in order that God's creation is completed--the redemption of all men.⁸³

Preaching Christ. The primary element of Christian preaching is Christ's self-proclamation.⁸⁴ His preaching is the starting point for the church's preaching. When Christ proclaimed himself, he did so with "precise and unfigurative language."⁸⁵ Yet, his proclamation of his

⁸¹*Ibid.*, I, 262.

⁸²Friedrich E. D. Schleiermacher, *Selected Sermons* (New York: Funk & Wagnalls, n.d.), pp. 120-121.

⁸³The preaching of the church does not perfectly reflect the preaching of Jesus. Both the church's preaching and the consequent faith in men are continuously incomplete. But Schleiermacher does see a final consummation of God's creation. All men will eventually become new creatures in Christ.

⁸⁴Schleiermacher, *The Christian Faith*, I, 86.

⁸⁵*Ibid.*, I, 85.

person and work never went beyond a summary presentation:⁸⁶

For God sent the Son into the world, not to condemn the world, but that the world might be saved through him (John 3:17 RSV).

Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life" (John 8:12 RSV).

From these passages of the *Gospel According to John*, Jesus proclaimed himself as the Redeemer of the world. Christ communicated the power of his God-consciousness through his preaching. So, Christ preached Christ.

Christ's preaching presented people with judgment and grace. He elicited an inner experience in his hearers who believed. This experience made them conscious of their need for salvation.⁸⁷ They were sinners. Judgment was acknowledged. Yet, Christ also made his hearers aware that God's love was able to cover their sin and restore them into the proper relationship with God. This was the experience of grace.

The church was the collection of people who shared the experience of Christ's redeeming influence in their lives. They had become aware of their sin and need of redemption either through the preaching of Christ himself or of his followers. They were convinced that they received their salvation by "faith in Christ." This expression "faith in Christ" simply meant that the people recognized Christ as their Redeemer. Christ was preached when judgment and grace both were present. In the Christian community, preaching always took the form of a testimony.⁸⁸ The preacher testified to his own experience of salvation

⁸⁶ *Ibid.*

⁸⁷ *Ibid.*, I, 271.

⁸⁸ *Ibid.*, I, 69.

in Jesus Christ in order that others would have a similar inner experience. Christian preaching, or preaching Christ, usually had a rousing effect on others. This was done to offer them the opportunity to experience the redeeming activity of Christ.⁸⁹

Schleiermacher held that there were three types of preaching. They were the poetic, the rhetorical and the didactic.⁹⁰ Poetic preaching was similar to reading poetry, except that it was religious poetry. The "preacher" sets up the images and outlines for each hearer to complete in his own style.⁹¹ The hearer drew from his background of experiences to complete the imagery for himself. So poetic preaching focused upon bringing about an inner moment of exaltation, enthusiasm and inspiration.⁹²

The rhetorical type of preaching was based upon outside exaltation. It is the type of preaching one generally conceives of happening during a sermon. The preacher does all the talking and the congregation listens. In essence, rhetorical preaching is purely stimulative.⁹³ The preacher presents the gospel with its judgment as well as its grace. He hopes to elicit a response in his hearers.

The third and final type of preaching was the didactic. As the word implies, it was a descriptive teaching instrument.⁹⁴ Schleiermacher considered it more confession than preaching.⁹⁵ Didactic

⁸⁹*Ibid.*

⁹⁰*Ibid.*, I, 78.

⁹¹*Ibid.*, I, 79.

⁹²*Ibid.*, I, 78.

⁹³*Ibid.*, I, 79.

⁹⁴*Ibid.*

⁹⁵*Ibid.*

preaching was derived from poetic and rhetorical preaching. Although the situation of particular religious poems or rhetorical preaching may not be similar, they could be communicated because they were tied to language forms. Schleiermacher held that didactic preaching expressed the same consciousness that was expressed in the preached sermon or spoken poem.⁹⁶ That is, the instruction referred to the Christian faith as its source. So, didactic preaching is distinct from the other two kinds of preaching by its descriptive instruction, which becomes confessional on the teacher's part.⁹⁷ Yet, it is derived from the other two, and hence a secondary form.

These three types of preaching are not restricted to clergymen's use. The laymen not only are able to do so but are called to share the "vocation of preaching."⁹⁸ Anyone who entered an unusual state of exaltation will feel himself called to poetic description. Or if he was challenged to the act of preaching, he will find rhetorical forms most agreeable. Therefore, the business of the church is preaching; and all its members then, are preachers.

Christianity, like other religions, uses preaching. Preaching elicits an inner experience in the life of the individual as well as the community. Preaching is the method by which all religious affectations are communicated.

⁹⁶*Ibid.*

⁹⁷*Ibid.*

⁹⁸*Ibid.*

The feeling of absolute dependence is communicated to the believer by the 'communicative and stimulative power of expression or utterance.'⁹⁹

By "communicative and stimulative power of expression or utterance"

Schleiermacher meant preaching. Preaching is the only way the feeling of absolute dependence appears. Preaching is the only way man's relationship to God is improved. In Christianity preaching has always been used as a method of transmitting the faith--especially the rhetorical form.¹⁰⁰ So, Christianity as a religion is characterized by its use of preaching. It preaches that all mankind stood in need of salvation and salvation was achieved by Jesus Christ. Christ is the Redeemer of mankind in general, but continues to become the Redeemer of individuals through the preaching of the Christian community.

⁹⁹*Ibid.*, I, 27.

¹⁰⁰*Ibid.*, I, 79.

CHAPTER III

GLASSER'S REALITY THERAPY

Introduction

In composing this dissertation, the author had originally planned to compare Schleiermacher's theology with Rogerian counseling principles. He reasoned that Rogerian principles placed much emphasis upon grace; which was also true for Schleiermacher. The concern of the therapist for the client and the concern for the emotional content of the client's speech were evident to both systems.¹ However, when the comparison proceeded to judgment or confrontation, Rogers was found inadequate. In practice of Rogerian principles an element of judgment entered by means of the client himself. When he learned who he was and whom he could become, he was confronted with the unlived possibilities of his life. Yet, at no time was the therapist to place value judgments on the patient's behavior. At no time was he to confront the patient with his irresponsible behavior. All judgment originated with the client. Because Rogerian judgment was more in contrast with Schleiermacherian judgment, the author sought a better comparison. He found that Glasser's Reality Therapy was more comparable from the stance of both judgment and grace than was client-centered therapy. Glasser focused upon both the involvement of the therapist and the confrontation of the client with his unrealistic and irresponsible

¹Carl Rogers, *Client-Centered Therapy: Its Current Practice, Implications and Theory* (Boston: Houghton Mifflin, 1951-1965), p. 159.

behavior. Another reason for selecting Reality Therapy is the kind of results it brings. Whether it is practiced in an institution or a private office, Reality Therapy has moderate success, i.e., at Ventura School for Girls.² So for the above reasons Reality Therapy was selected to be compared with Schleiermacherian theology.

Basic Concepts of Reality Therapy

Basic Psychological Needs. For Glasser all humans have two essential psychological needs.³ The first need is the need to love and be loved. The second is the need to feel worthwhile to oneself and others.⁴ Glasser reasoned that men from all societies have these same needs. Yet, they may radically differ in their ability to fulfill them.

The need to love and to be loved is a lifelong need. From infancy to adulthood man needs to feel loved. Babies have been known to waste away and even perish from lack of affection--the disease is marasmus. So man needs to be loved from the beginning. Furthermore, for healthy emotional life, he needs at least one other person whom he can give and receive love.⁵

Whether we learn to fulfill our needs when we are young or at any time later, we must stay involved with people. Perhaps at first it is mother and father, then friends, teacher, lover,

²Jack Langguth, "California's Gift to Psychotherapy," *Harper's Magazine*, CCXXXIV:1405, (June, 1967), 52.

³William Glasser, *Reality Therapy* (New York: Harper & Row, 1965), p. 9.

⁴*Ibid.*

⁵*Ibid.*, p. 8.

husband or wife, children, and grandchildren, but there must always be someone with whom we feel intimately involved. If at any time in our lives the involvement is broken, we will very quickly become unable to satisfy our needs.⁶

The second psychological need is the need to feel worthwhile to oneself and others. Although the basic needs are two distinct needs, often they are interrelated.⁷ That is, because one is loved or is able to love he feels worthwhile. On the other hand, feeling loved may not help one feel worthwhile. For example, a youngster may feel loved but be lacking limits on his behavior. His parents love him but they do not reject the irresponsible behavior. This in turn makes him unhappy and feel unworthy because his behavior does not satisfy his needs.

But, whether we are loved or not, *to be worthwhile we must maintain a satisfactory standard of behavior.* To do so we must learn to correct ourselves when we do wrong and to credit ourselves when we do right. If we do not evaluate our own behavior, or having evaluated it, we do not act to improve our conduct where it is below our standards, we will not fulfill our need to be worthwhile and we will suffer as acutely as when we fail to love or be loved.⁸

The basic psychological needs are unchanging from man's birth to his death. If he has not learned or has lost the ability to satisfy his needs, he will suffer or cause others to suffer.⁹ According to Glasser, Reality Therapy is geared to help persons fulfill these essential needs.¹⁰ Helping persons to help themselves find better ways of fulfilling these needs is the proper function of Reality Therapy.

⁶*Ibid.*, p. 12.

⁷*Ibid.*, p. 10.

⁸*Ibid.*, pp. 10-11.

⁹*Ibid.*, p. 14.

¹⁰*Ibid.*, p. 9.

Reality. Reality is determined by what the majority of a given society think. Laws, customs, and mores are an indication of what a particular society thinks. For a given individual, reality is simply the world around him.¹¹ He needs to recognize the world and try to satisfy his needs, physiological and psychological, within its framework. If he denies reality he will be unable to satisfy his psychological needs and quite possibly his physiological needs. Here is what Glasser said about psychiatric patients:

In their unsuccessful effort to fulfill their needs, no matter what behavior they choose, all patients have a common characteristic: *they all deny the reality of the world around them.* Some break the law, denying the rules of society; some claim their neighbors are plotting against them, denying the improbability of such behavior. Some are afraid of crowded places, close quarters, airplanes, or elevators, yet they freely admit the irrationality of their fears. Millions drink to blot out the inadequacy they feel but need not exist if they could learn to be different; and far too many people choose suicide rather than face the reality they could solve their problems by more responsible behavior. Whether it is a partial denial or the total blotting out of all reality of the chronic backward patient in a state hospital, the denial of some or all of reality is common to all patients.¹²

Denying reality results in less satisfactory need fulfillment. When reality is applied to behavior, what does it mean to behave unrealistically? One conducts himself unrealistically when the consequences of a specific action are more negative than the immediate satisfaction.¹³ For example, the man who has many illicit sexual affairs may be satisfying his sexual drive. However, the consequences of his sexual relations do not include satisfaction of the basic psychological needs.

¹¹*Ibid.*, p. 6.

¹²*Ibid.*

¹³*Ibid.*, p. xviii.

Need fulfillment requires enduring commitment and involvement with others. On the other hand, if the consequences of a given action result in more satisfaction than the immediate energy involved such an action would be termed realistic.¹⁴ So, one faces reality when he selects behavior which is more likely to give him long-range fulfillment.

Ego-Functions. The Freudian reality principle is comparable to the above discussion. The ego tries to satisfy the individual's needs. Yet, his need-fulfillment needs to transpire in the world around him. The ego selects behavior that balances his necessity for need fulfillment and the demands, expectations, and limits society sets on his conduct. In addition to this general function of the ego, Glasser presents three specific ego operations. They are: identity, judgment, and aggressiveness.¹⁵

IDENTITY is the most significant of the three ego-functions. It means that the ego is integrated with a feeling of "I am I."¹⁶ The individual needs to have personal identity. If this function has been accomplished to a large degree, the individual will give little consideration to the question, Who am I?¹⁷ A good sense of identity will enable one to know clearly which sex he is. If he is a man he will accept himself as masculine. If she is a woman, she will accept

¹⁴*Ibid.*

¹⁵William Glasser, *Mental Health or Mental Illness?* (New York: Harper & Row, 1961), p. 13.

¹⁶*Ibid.*

¹⁷*Ibid.*

herself as feminine.¹⁸ Besides sexual identity, a sense of identity will include a well-established value system. When one knows who he is, he usually knows what he believes. So much of what he considers good is good because someone else was willing to commit their behavior to these good concerns or causes.¹⁹ A strong identity, then, usually brings strong commitment to the held values or ideals. It also provides him with a role. He finds that he is a worthwhile human being. Finally, another component of identity is knowing where one is in respect to time, place, and social environment.²⁰

JUDGMENT is the second specific ego-function. Judgment is used when one selects behavior that, hopefully, will satisfy his basic needs. The individual must fulfill these needs yet stay within the rules of society.²¹ To accomplish this task reality testing is necessary. One locates those areas of his world where he may best satisfy his needs. He also locates those areas where he may be harmed. He must know and acknowledge the rules of society if he is to have any long-range self-fulfillment. So, one needs to exercise good judgment and decide the consequences of his behavior before he acts.

AGGRESSIVENESS is the final ego-function. Man needs to be forceful and aggressive in satisfaction of his needs. This behavior, according to Glasser, is common to all animals including humans.²² If his ego is malfunctioning he may be passive and apathetic. Both

¹⁸*Ibid.*, p. 15.

¹⁹*Ibid.*

²⁰*Ibid.*

²¹*Ibid.*, p. 16.

²²*Ibid.*, p. 17.

men and women need to be aggressive or assertive. Males are no longer instruments of female aggression. It is difficult for them to be aggressive for themselves, let alone for women as well.²³ Aggression, whether it be male or female in source, is in relationship to the satisfaction of needs. In other words, man must be aware of his needs in life and take an active role in his self-actualization to have efficient ego-functioning.

Responsibility. Dr. Glasser defined "responsibility" as the ability of one to satisfy his needs without depriving others the ability to satisfy their needs.²⁴ One's right to fulfill his needs cannot deny others their right to fulfill their needs. Glasser illustrated his point by turning to Nazi Germany. There he judged that Hitler had tried to satisfy his needs at the price of preventing others from doing so.²⁵ Millions of people lost their lives as a consequent of his perverted mind. Many others were committed to concentration camps. Nazi Germany was a society that determined reality or the world for many who did not accept it. The rules of Nazi society were often irresponsible. Yet they were part of the reality the people had to face. Because the Third Reich denied millions the ability to fulfill their needs, the responsible behavior on the part of its citizens was rejection of the government's irresponsible acts. So when anyone denies others their rights to self-actualization, he acts irresponsible.

²³*Ibid.*, p. 19.

²⁴Glasser, *Reality Therapy*, p. 13.

²⁵*Ibid.*, p. 14.

On the positive side, the individual who acts aggressively to satisfy his basic needs, without preventing others, perhaps even helping others, acts in a responsible manner. Furthermore, when the consequences of his conduct bring more long-term personal enhancement, he will be exercising good judgment and living responsibly.

Right and Wrong. In the above section of ego-functions it was stated that one needs for his identity a well-established value system. One must know what is good and bad, right and wrong for himself. This means, he must establish and maintain satisfactory standards for his behavior. He needs to learn how to correct himself when he does wrong as well as credit himself when he does right.²⁶ If he fails to evaluate his conduct, more likely than not, he will fail to make any effort to improve his performance. When one does 'right,' he gains in self-worth. Not only does he take pride over doing 'right,' but also he takes pride in the recognition that others give him for his ethical life.

Morals, standards, values, or right and wrong behavior are all intimately related to the fulfillment of our needs for self-worth and [are] . . . a necessary part of Reality Therapy.²⁷

In summary, all the basic concepts of Reality Therapy are inter-related. In the effort to satisfy one's basic psychological needs--the need to love and be loved, the need to feel worthy to oneself and others--the individual rejects unrealistic, irresponsible, and wrong

²⁶*Ibid.*, p. 10.

²⁷*Ibid.*, p. 11. Brackets and word "are" authors'.

conduct. He does this so that he will not cause others and himself to suffer needlessly. He decides to behave in such a manner as to ensure himself maximum enhancement without denying others the right to fulfill their needs. So then, only the man who lives a realistic, responsible, and right life has the opportunity to live a fulfilled life.

Interrelated Procedures of Reality Therapy

The means of helping people satisfy their essential psychological needs are considered in this section. Reality Therapy has three procedures for accomplishing the desired ends. They are involvement, confrontation, and re-learning.

Involvement. Generally speaking, people learn to satisfy basic needs "by means of a loving relationship with responsible parents . . ."²⁸ Responsible parents involve themselves with their children. Through their involvement, they teach their offspring responsibility, didactically and by exemplification. In teaching responsible behavior, effective parents make proper use of both love and discipline. Effective parents know that even though they accept their children, they do not accept everything that they do. They must set limitations of their offspring's conduct; discipline is a necessity. The task of learning responsibility is further learned by others with whom children become involved, i.e., teachers, relatives, friends, etc. The younger people learn realistic conduct the better it is for them. Learning the correct

²⁸*Ibid.*, p. 16.

way in the beginning is easier than learning the correct way later because incorrect ways have to be unlearned.²⁹ But learning responsibility, whether in childhood or adulthood, still requires involvement. It is involvement with those who care enough to stay with people until they can better fulfill their needs.³⁰ Therapists, from the standpoint of Reality Therapy, should be involved, caring persons.

Emotional involvement is the first and most difficult task that the therapist has to accomplish in Reality Therapy. It is a difficult task because he must form a meaningful relationship with someone who has failed in his attempts at involvement.³¹ Also contributing to the difficulty is the fact that the therapist and the patient are usually strangers. No matter how difficult, the counselor's involvement is essential to effective practice of Reality Therapy. The patient is usually in need of someone with whom he can become involved. The patient will usually test the therapist in order to see what kind of person he is. He tests him to see if he cares and if it will matter to him what the patient does and says.

Description of therapeutic involvement may be shown through illustration. In the following case, Glasser demonstrates the key to involvement--not giving up or pushing too hard.³²

Apathetic and despondent, Maria, a seventeen-and-a-half-year old girl. . . . In institutions since she was about twelve, before then in foster homes, with no family, few friends, not too much

²⁹*Ibid.*, p. 17.

³⁰*Ibid.*, p. 21.

³¹*Ibid.*

³²*Ibid.*, p. 82.

intelligence (although test results are misleadingly low on these deprived girls), she came to my attention after she was involved in a serious fight in her cottage. I was asked to see her in the discipline cottage because she seemed so hopeless. She had been sitting in her room, eating little, and making no effort to contact any of the cottage staff. There seemed to be little we could do for her because she had given up herself. The fight that brought her into discipline was the result of a building frustration caused by an older, smarter girl, Sonia, who, recognizing Maria's desperate need for affection, pretended to like her in order to get Maria to be a virtual slave. Maria had attacked another girl whom Sonia had openly preferred to her and who joined with Sonia in making fun of Maria.

When I sat with her in the day room of the discipline unit, she refused to speak, just sitting apathetically and staring at the floor. I asked her my routine getting-acquainted questions, such as, How long have you been at the school? What are you here for? What are your plans? Do you want to return to your cottage? Maria just sat and stared. Finally she asked me to leave her alone. She had seen plenty of psyches (as our girls call psychiatrists) before, but she never talked to them. It was a discouraging interview, if it could be called an interview at all. We were worlds apart. After about twenty very long minutes I said, 'I will see you next week.' Saying nothing, she walked quietly back to her room. I felt that I had made no impression whatsoever. None!

Each week for seven weeks the same scene was repeated, except for different questions, and few enough of them because I could not think of what to ask. My most frequent question was, 'Don't you want to get out of here?' Her reply, on occasions when she did reply, was, 'What for?' My attempts to answer were met with silence. I did not have a good answer because she was obviously involved with no one and had no way to fulfill her needs--her isolated room was probably the most comfortable place for her. At least in a room by herself she did not have to see others doing and feeling what was not possible for her.

At the eighth visit I detected the first glimmer of hope. She said 'Hi' in answer to my 'Hi' and looked at me occasionally during the interview. I decided on a whim to ask her about her tattoos. . . . I asked her if she would like a large, particularly ugly tattoo removed. Unexpectedly, she said she would; she would like them all out. . . . On the next visit we talked further about her tattoos and her feelings of hopelessness. In addition, she brought up her fear that her housemother, toward whom she had some warm feeling, would not take her back into the cottage because of what she had done. Although a housemother can refuse to take a girl back into the cottage when there are serious fights between girls,

she rarely does so. I said I did not know whether or not her housemother would take her back, but that I could have her housemother stop by and see her if Maria wished it. She said she would appreciate seeing her housemother very much.

Maria now started to make progress. Her housemother, who liked her and recognized the loneliness in her quiet, uncomplaining ways, visited her and told her she was welcome back in the cottage. Her housemother also said how much she missed Maria's help with the cottage housework. Maria had been a tireless worker in the cottage. I told Maria that I had discussed her problems with the girls in my therapy group and that they wanted her to join the group. My few interviews, together with the powerful effect of the housemother's visit, had already caused some change in Maria when she left discipline.³³

The above case describes how involvement may become a long and tedious process. This is particularly accurate with extremely isolated people, such as Maria. Involvement then means having persistence; sticking with patients and attempting to get them to deal with the present and plan for their futures.³⁴ Without this involvement, there can be no therapy.³⁵ Whether involvement is achieved slowly or rapidly, it must be achieved so that patients can begin facing reality. In order to understand how involvement occurs it is necessary to describe the characteristics of a good Reality Therapist.

Involvement requires the Reality Therapist to "be a very responsible person--tough, interested, human, and sensitive."³⁶ He is able to satisfy his own needs and is willing to discuss the struggle he had in satisfying his needs. He needs to discuss his values with patients and "withstand intense criticism by the person he is trying to help."³⁷

³³*Ibid.*, pp. 80-82. ³⁴*Ibid.*, p. 82. ³⁵*Ibid.*, p. 21.

³⁶*Ibid.*, p. 22. ³⁷*Ibid.*

He does this in order that the client can be shown that he too has values and can act responsibly. In addition to leading a responsible life, the therapist needs to muster the courage and strength to:

. . . stand up steadily to patients who wish him to accede to their irresponsibility and to continue to point out reality to them no matter how hard they struggle against it.³⁸

The therapist's task then is to reject the patient's behavior which is irresponsible and help him to better fulfill his basic needs himself. Initially, the psychotherapist needs to accept all patients uncritically and comprehend their conduct.³⁹ He needs to accept them as they are to the point that he is not frightened by them. Lastly, the good therapist must be capable of becoming emotionally involved with all patients. He must be affected by the patients and their difficulties. What they do and say must have impact upon him. "The therapist who can work with seriously irresponsible people and not be affected by their suffering will never become sufficiently involved to do successful therapy."⁴⁰

Confrontation. After the therapist and patient have involvement, confrontation can play its part. By confrontation it is meant to reject unrealistic behavior while accepting the client and maintaining the involvement.⁴¹ Glasser maintains that it is only after the involvement does the therapist begin to insist that the patient face the fact that he is responsible for his own behavior.⁴² From this point on, the patient is not permitted to excuse irresponsible behavior. He is

³⁸*Ibid.*, p. 23.

³⁹*Ibid.*

⁴⁰*Ibid.*, p. 24.

⁴¹*Ibid.*, p. 21.

⁴²*Ibid.*, p. 27.

always held accountable for what he does.

In Reality Therapy the therapist confronts the patient with the task of deciding whether or not he is following the responsible course of action.⁴³ He is encouraged to place a value judgment on his behavior. The therapist may raise such questions as, "Are you doing right or wrong?" or, "Are you taking the responsible course?"⁴⁴ When the therapist demonstrates to the patient that there are standards of behavior, he demonstrates his concern for the patient. He cares because he is willing to stay with the patient until he can better satisfy his needs. He cares when he confronts the patient with the hiatus between the acceptable norm and his life style.⁴⁵ The client must acknowledge the values in which he believes. Glasser gives an example of one way to get patients to express their value systems.

For example, many delinquent girls maintain that there is nothing wrong with prostitution. Rather than argue, I ask if they would help their daughters become prostitutes. They always answer "No," but in the next breath they protest that prostitution is the only way they can earn a living--it's all they know.⁴⁶

Once the patient has recognized his need for a standard of conduct, the next major effort in Reality Therapy is actually living up to the standard. The therapist needs to confront the individual with the responsibility of his present behavior and for establishing a plan for his future behavior. He confronts the patient with his job of selecting goals for his life and mobilizing his coping abilities. The individual

⁴³ *Ibid.*

⁴⁴ *Ibid.*, p. 58.

⁴⁵ *Ibid.*

⁴⁶ *Ibid.*, pp. 58-59.

is always responsible for selecting his values and trying to give his life meaning--fulfillment of basic needs.

The major focus of confrontation in Reality Therapy is behavior.⁴⁷ People in therapy are confronted with behavior that needs changing. Attitudes are altered as a consequence of behavior change. Glasser reasoned that behavior gave more need fulfillment than did insight and attitude. Furthermore, if the therapist waits for the patient to alter his attitudes, he will generally prolong and stall the therapeutic process.⁴⁸ The patient and the therapist need to deal with the patient's behavior. The patients need to take an active part in judging whether his behavior is right or wrong. Once he has declared himself irresponsible in an area of conduct, he needs to take the next important step--doing something to correct his behavior so that he can better satisfy his needs.

Re-Learning. Re-learning is the final phase of Reality Therapy. The patient needs to learn better ways to behave. He must re-learn how to build relationships with other responsible adults. The re-learning phase of therapy is not distinctive from the two above phases. It is actually merged into the entire treatment.⁴⁹ The patient learns much from the involvement and the confrontation.

In helping the patient learn to change their conduct, the therapist does not look for explanation of why he is the way he is. Rather,

⁴⁷*Ibid.*, p. 28.

⁴⁸*Ibid.*

⁴⁹*Ibid.*, p. 33.

the therapist emphasizes his present daily behavior.⁵⁰ The patient's unconscious motivations and his irresponsible past are not central in their discussion. The therapist attempts to build on the client's strengths. He discovers where the client is functioning responsibly. He avoids spending too much time discussing failures and misfortunes so the patient does not feel inferior.⁵¹

The therapist may help the patient learn by sharing his experience. Glasser presents an illustration of this with a college student named Rob. Rob was flunking his freshman year and had no idea as to where he was going.⁵² Here is what Glasser did:

As part of the discussions, I told him about my early college days, what I did, where I failed, where I succeeded, and what I learned in the process. I was not putting myself in his shoes or being condescending, I was telling him honestly what had happened to me and how I arrived where I am. He was interested and he appreciated my openness and my warmth. The involvement grew, and as it did, I began to read his papers, to discuss his homework, and to talk over his tests.⁵³

When the patient has acquired new responsible behavior, therapy approached an end.⁵⁴ He finds new relationships which bring more satisfying involvement. He needs the therapist less, so the visits are less frequent. Both patient and therapist acknowledge the conclusion of therapy. However, the close of therapy is not necessarily final. The patient may need to return to therapy for brief re-training to enable him to cope with some specific problem. Once this is resolved, he leaves again.

⁵⁰*Ibid.*, p. 34.

⁵¹*Ibid.*, p. 37.

⁵²*Ibid.*, p. 36.

⁵³*Ibid.*, p. 39.

⁵⁴*Ibid.*, p. 33.

Reality Therapy and Conventional Psychoanalysis

In his book *Reality Therapy*, Dr. Glasser said that Reality Therapy differs significantly from conventional or tradition psychiatry. Reality Therapy is based upon Freudian psychiatric theory, but yet it is greatly different. Glasser questioned some of the basic tenets of psychiatric theory. In this section the tenets which Glasser was critical of are presented. They are contrasted with the principles of Reality Therapy.

Mental Illness versus Irresponsibility. Conventional psychiatry, whether it is strictly or loosely based upon Freudian principles, accepts the existence of mental illness. Persons can suffer from this disease. Furthermore, they can diagnose anywhere in a range from personality disorders to psychosis.⁵⁵ If an individual has a severe case of mental illness he can gain legal recognition that in given situations he was not accountable for his actions. Something is definitely wrong with him and it causes him to be the way he is. The conventional therapist usually believes that his patient was all right at one time in his life. His problem is unpleasant experiences which cause his deviant behavior.⁵⁶ Once the unpleasant experiences are uncovered and resolved, the mentally ill person will recover.

Reality Therapy rejects the concept of mental illness. Diagnoses makes little difference in the patient's life. All that must "be diagnosed is whether the patient is suffering from irresponsibility, no

⁵⁵*Ibid.*, p. 43.

⁵⁶*Ibid.*, p. 45.

matter with what behavior he expresses it, or from an organic illness."⁵⁷

If the patient is suffering from a lack of responsible behavior or denying reality so that his essential needs are not being satisfied, he is a subject for therapy. The therapist tries to help the client face his responsibility for behavior and also his responsibility to select behavior that will help him to function better presently.⁵⁸

Past versus Present and Future. Conventional therapy deals with the past life of the patient. Probing into the past is an essential part of the treatment. Once the patient understands the psychological roots of his problem, he can utilize this understanding to change his attitude to his existence. Furthermore, when his attitude changes he can change his behavior to solve his problem.⁵⁹

Dr. Glasser agreed that discovering the reasons for the patient's behavior does not help him. The patient's personal history only documents his unsuccessful attempts at satisfying his needs.⁶⁰ In a sense the Reality Therapist is already aware that the patient has a problem satisfying his needs or he would not be in treatment. The patient has little or no involvement with a responsible adult at the beginning of therapy.

In the end we always discover that right now the patient lacks involvement with a responsible fellow human and that this lack has probably occurred throughout most if not all of his life. In

⁵⁷*Ibid.*, p. 49.

⁵⁸*Ibid.*, p. 46.

⁵⁹*Ibid.*, p. 42.

⁶⁰*Ibid.*, p. 50.

his attempt to fulfill his needs without this essential person he has denied or distorted reality, leading to the present situation in which he is not able to fulfill his needs.⁶¹

In Reality Therapy it can be helpful to know how long the patient has had his problem. This may be needed to gauge how intensive the treatment is to be. The more intensive treatment is required for the lengthier problem. However, more important than his previous failures, is the patient's present failures.⁶² In Reality Therapy present behavior is emphasized. When the client learns new patterns of behavior, his attitude will change. What starts the process of therapy is the patient's actual initial change in his conduct.⁶³

Transference Figure versus Person. Another basic tenet of Freudian-based psychiatry is transference. The patient transfers to the therapist the feelings and attitudes he once held or still holds toward persons in his past.⁶⁴ The persons, i.e., his father or mother, are where his problems started. The patient is encouraged to relive his childhood experience with the psychiatrist. The psychiatrist enters into a series of transference relationships. He may be the patient's mother, brother, or employer. This reliving or re-experiencing his past failures is important for gaining insight into the patient's present failures. With the help of the therapist's interpretations of the transference behavior, the client gains insight into his past.⁶⁵ This new insight enables him to change his attitudes and his behavior.⁶⁶

⁶¹*Ibid.*

⁶²*Ibid.*, p. 51.

⁶³*Ibid.*

⁶⁴*Ibid.*, p. 43.

⁶⁵*Ibid.*

⁶⁶*Ibid.*

The psychiatrist practicing the principles of Reality Therapy must reject the concept of transference. Instead, he seeks to relate to his patient "as a new and separate person with whom the patient can become involved, and through the new involvement teach him to fulfill his needs in the real world of the present."⁶⁷ The therapist, then, seeks involvement as himself and not as the multiple involvements of a transference figure.

Unconscious Motivations versus Responsibility. Tradition psychiatry maintains the importance of the patient's unconscious. If the patient is to change he needs to acquire understanding and insight into his previously unconscious reasons for his behavior.⁶⁸ 'Successful therapy' makes use of the interpretation of transference, dreams, and free associations to locate unconscious conflicts. Successful conventional therapy, according to Dr. Glasser, gives more consideration to unconscious problems than to conscious problems.⁶⁹

For Glasser's approach, delving into a man's unconscious mind is not only to be rejected, but also is understood as a barrier to successful treatment.⁷⁰ To emphasize the unconscious is to avoid the main issue of the patient's irresponsibility.⁷¹ Again, knowledge of the cause of present problems does not necessitate their solution. The patient's present behavior is what is preventing him and possibly others from leading a worthwhile existence.

⁶⁷ *Ibid.*, p. 52.

⁶⁸ *Ibid.*, p. 43.

⁶⁹ *Ibid.*

⁷⁰ *Ibid.*, p. 53.

⁷¹ *Ibid.*

Ammorality versus Morality. Since irresponsible behavior, as viewed by conventional psychiatry, is considered an outcome of mental illness, the patient is not held morally accountable for his behavior.⁷² It is only after the person is cured of his mental illness, that he would be expected to conduct himself in accordance with a standard of conduct.⁷³ Conventional therapy avoids the question of morality. It avoids asking patients if their behavior is wrong.

The issue of morals and values is faced head on in Reality Therapy. The therapist asks the patient to decide whether he is doing right or doing wrong. When this confrontation takes place where there is involvement, it will further enhance the involvement. The patient is accepted where he is with a non-judgmental attitude.

People come to therapy suffering because they behave in ways that do not fulfill their needs, and they ask if their behavior is wrong. Our job is to face this question, confront them with their total behavior, and *get them to judge* the quality of what they are doing.⁷⁴

The task of developing good judgment is placed upon the patient's shoulders. The patient is the one who must discern ethical matters for himself. Yet, the good therapist will not condone irresponsible behavior or allow the patient to make excuses for himself.

Self-Understanding versus Learning. Conventional psychiatry does not regard teaching people to behave properly as a significant part of therapy. Again, this style of therapy emphasizes the position that understanding the psychological roots of their past behavior and

⁷²*Ibid.*, p. 43.

⁷³*Ibid.*

⁷⁴*Ibid.*, p. 56.

their unconscious will enable patients to improve the behavior when they leave therapy. On the other hand, helping patients to change their behavior is an essential function of Reality Therapy. Here, the therapist is a teacher.⁷⁵ He teaches patients more efficient ways of satisfying their needs.

Evaluation. Reality Therapy has some problems in the counseling situation. On one hand, practicing Reality Therapy demands more from the therapist than do conventional therapies. The therapist must risk involvement with the patients. He must relate as himself not as a transference figure. He must have the strength to be responsible as well as the strength to continually confront them with all unrealistic conduct; never condoning wrong behavior. When his values or society's standards are challenged by the patient, the therapist needs the integrity to stand up for them without becoming defensive. So, Reality Therapy calls for the therapist to be an especially strong and mature person.

On the other hand, there are problems in Reality Therapy for the patient. The patient may have a therapist who is over-directive. He may lead the patient to depend too heavily upon his suggestions and judgment. Another problem which the client may face is a moralistic therapist. The therapist may fall into a pattern of judging the patient. He may confront the individual over and over again with his irresponsibility without having gained the involvement. If this is done, the

⁷⁵*Ibid.*, p. 59.

patient will leave therapy or feel degraded. Although the principles of Reality Therapy are definitely contrary to the therapist being over-directive and moralistic, it may invite those naturally susceptible to become this way.⁷⁶ An authoritative personality can be dominating as a therapist in Reality Therapy just as he can be in Rogerian or conventional therapy. However, in Reality Therapy, the opportunities for domination are more available.

A distinct advantage of Reality Therapy is its emphasis upon involvement. The therapist attempts to create a supportive relationship that accepts the patient where he is. Glasser maintains that no therapy can begin without involvement. Therapist and patient attempt to relate to each other as persons. The patient usually tests the therapist for what kind of person he is and whether he cares about him or not. In the involvement with the therapist the patient enters into a relationship with a responsible adult. When he learns responsible behavior, the patient is better equipped to become involved with others so that he can have fulfillment of his essential needs. Helping patients to become involved is a positive outcome of Reality Therapy.

Another advantage of Reality Therapy is confrontation. The therapist can intervene directly to confront the patient with the self-defeating nature of his behavior and block his irresponsible, acting-out behavior.⁷⁷ When confrontation and blocking are properly used,

⁷⁶Howard J. Clinebell, *Basic Types of Pastoral Counseling* (Nashville: Abingdon Press, 1966), p. 37.

⁷⁷*Ibid.*, p. 237.

damaging here and now behavior can be concluded more rapidly than therapies making little use of them.

A third strength of Reality Therapy is non-judgmental attitude. The patient is accepted as he is. The therapist does not judge the patient. Instead, the therapist confronts the patient with his responsibility to judge his own behavior. The patient learns to rate himself against a standard of conduct. He leaves therapy behaving more responsible and deciding for more responsible conduct.

Being a non-medical approach is the fourth strength of Reality Therapy. The therapist need not have a medical background to practice Reality Therapy. If he suspects an organic cause for the disease, he can refer the patient to a physician for examination. When no organic causes can be identified and treated, the therapist can use Reality Therapy to involve the patient and correct his irresponsible behavior. To practice Reality Therapy the therapist is not required to spend the money and time for medical training. Many professional and lay people can be trained in Reality Therapy principles. This is a distinct advantage over conventional therapies which require medical training.

CHAPTER IV

SCHLEIERMACHERIAN THEOLOGY AND PASTORAL CARE

Introduction

In Chapter II, the essence of Schleiermacher's theology was presented. The assignment given to this chapter is to interpret the main topics in Chapter II. These interpretations are applied to pastoral theology.¹ Then they are evaluated. "Pastoral theology" is that part of theology which directs pastoral relations. That is, in general, it directs clergymen in all their relations with people. The church members as well as non-members are included. Pastoral theology guides clerics in many settings; they include such settings as public worship, study and encounter groups, calling and visitation, administration,

¹Friedrich E. D. Schleiermacher, *Brief Outline on the Study of Theology* (Edinburgh: W. F. Henderson, 1922), I, 23, 25, 26, 92. Schleiermacher divided theology into three branches--philosophical, historical, and practical. Philosophical theology utilizes the framework of philosophy of religion. There are three tasks of philosophical theology. First, it presents the *essence* of the Christian faith. Secondly, philosophical theology presents the *form* of the Christian community. The final task is to demonstrate the manner in which the essence and form are further subordinated. Historical theology provides a knowledge of the church community. This knowledge includes two divisions. One is the knowledge of the community in its contemporary situation. The other is the knowledge of its past. The third and final branch of theology is practical theology. It executes the essence of Christianity as presented by the philosophical branch. The actual procedures for carrying out the purpose of the Church is the concern of this discipline. But this concern includes more than the practice of the Christian faith. It includes the theory of this practice. The methods or techniques should be in harmony with the essence of Christianity. Thus, a knowledge of practical theology requires a knowledge of both philosophical and historical theology.

counseling, community organization, and social action. Emphasized here will be the settings of encounter groups and counseling.

God as Source of all Personhood

In Chapter II the section on "Religion as Feeling" presented feeling as the essence of human nature. Feeling integrated man's actions and thoughts. His doing and thinking were derivatives of his feeling. At the second level of self-consciousness, "sensible self-consciousness," man felt partially free and partially dependent. His feeling of freedom made him aware of a degree of freedom over his selection of action that could have an effect on objects and persons. His self-consciousness informed him that he was an individual in relationship to other individuals who were actors and receivers as he was. He was conscious of both his similarity with and his difference from other men. Feeling at this level enabled the individual to gain a certain identity--he was aware of himself as a self in a world where other selves lived. When he was able to distinguish himself as separate from the world, it was possible for the antithesis of judgment and grace to occur.

Antithesis. The person in the sensible self-conscious phase of his development was aware of many antitheses. He knew the feeling of freedom and the feeling of dependence as well as the antithesis of self and the world. But, religious feelings or the "feeling of absolute dependence" made him aware of the antithesis of sin and grace or rather judgment and grace. Religious feelings were the most important feelings

man had. They were essential to human nature. When he felt absolutely dependent, he felt that his entire existence, including the world were dependent upon the "whence." Schleiermacher used the term "whence" for God. Religious feeling gave man the understanding that his relationship with God was one of total dependence. He received everything from God, even life itself. The feeling of absolute dependence made the individual aware that he was a sinner and stood in need of redemption. This was judgment. He acknowledged that through his efforts he was unable to obtain a unified or integrated personal existence. Man was separated from the source of personhood--God. However, the feeling of absolute dependence gave him the other end of the antithesis as well--grace. He was given the opportunity for forgiveness and for the inner joy of living for God. His God-consciousness and sensible self-consciousness could be joined. When it occurred it was God's act; it was redemption. From this point forward, the individual's faith was the center of his life. His relationship with God determined more and more of his thinking and doing. He devoted himself to God's will and his life shown the joy of God's love.

From the section on "Christianity" in Chapter II, the essence of Christianity was presented in terms of the antithesis of judgment and grace. Man stood in the need of redemption; and Jesus Christ accomplished that redemption of mankind.² Any teaching that denied that

²Schleiermacher, *The Christian Faith* (New York: Harper & Row, 1963), I, 55-56.

Christ the Redeemer and/or that man stood in need of reconciliation is either heresy or anti-Christian.³ Heresy was any position that either defined human nature in such a manner that redemption could not or need not be accomplished; or it defined the Redeemer in such a manner that he could not accomplish man's redemption. Heresy was a stance that held that one or the other was true.⁴ If both were claimed to be true, that is, there is no need of man's redemption or there is no redeeming power in Jesus Christ, it was anti-Christian. Mankind's need of salvation was God's judgment, and the regeneration of mankind mediated through Christ was God's grace. So, the essential nature of Christianity was judgment and grace.

The essence of Christianity was also the essence of religion. Feeling of absolute dependence was a redemptive process. As a particular religion, Christianity was also concerned with this process. Not only was it a concern, but it was also the central concern. Christianity could be distinguished from other particular religions in this regard.

But such is not the case: rather must we say that only through Jesus, and thus only in Christianity, has redemption become the central point of religion.⁵

Man was ordained to fall from God, according to Schleiermacher. God in the creation ordained that man would fall away, only to be redeemed through Jesus Christ. Judgment was always in regards to grace.

³*Ibid.*, I, 98.

⁴*Ibid.*

⁵*Ibid.*, I, 57.

Christ-Event. For Schleiermacher, all salvation and healing is from God. Christ and his regenerating influence mediate redemption and healing to man. In the Christian fellowship all religious feelings or religious self-consciousness on the part of its membership is understood in terms of Christ-events.

For the Christian community, God is always apprehended as the God who revealed himself decisively in Jesus Christ. In every fresh encounter with God it is the event Jesus Christ that determines how he is apprehended as God.⁶

So, every religious experience is interpreted and acknowledged in terms of Jesus Christ.

Christ is the archetype of salvation. He is the model for redemption in every Christian. As the incarnation, the union of the divine and human, is in Christ, the pattern follows suit in every redeemed individual.⁷ Christ is the reference point by which human nature finds its proper relationship to God and the world. So, everything in Christian religious self-consciousness is related to the redemption accomplished by Jesus of Nazareth.⁸ Jesus Christ is the mediator of every revelation for Christians.⁹ Every religious feeling or concern is understood in the light of the Christ-event.

The accomplishment of Christ is more than redemption. Jesus Christ becomes the true man, the original man that God created. He is

⁶John B. Cobb, *Living Options in Protestant Theology* (Philadelphia: Westminster Press, 1967), p. 290.

⁷Schleiermacher, *The Christian Faith*, II, 553.

⁸*Ibid.*, I, 52.

⁹*Ibid.*, I, 132.

the embodiment of true humanity. Christ's work is the completion of creation. He re-creates human nature as well as individuals by restoring them to their proper relationship with God and the world.¹⁰ All regenerated persons are the result of the work of Christ.¹¹

For the entrance of Christ into humanity being its second creation, humanity thus becomes a new creation, and one may regard this entrance as the regeneration of the human race, which to be sure only actually comes to pass in the form of regeneration of individuals.¹²

Christ not only redeems mankind, but completes God's creation by re-creating human nature--by giving men their identities or their personhood.

Preaching Christ as Person-Formation. The feeling of absolute dependence integrates the person. He receives salvation. But one needs to ask how does salvation take place. What experience brings the individual redemption or a unified personal existence? In Schleiermacher's theology, as with Reformation theology, verbalized religion is the means which the person gains his personhood. By 'verbalized religion' is meant preaching.

Christianity had its beginning in Christ's preaching. Christ preached the pure essence of Christianity--the communication of God's judgment and grace. His preaching was one of self-proclamation. He preached that all men stood in the need of redemption and that God's salvation for them was mediated through him. He offered to those

¹⁰*Ibid.*, II, 367-368.

¹¹*Ibid.*, I, 69.

¹²*Ibid.*, II, 477.

people who chose to hear the opportunity to feel the presence of God. They could feel God's presence because God and man were united in him--he and the Father were one. God's presence in Christ made these people feel their sin. They recognized their phony lives and their separation from God. This was the truth of their condition. They felt the need to be forgiven and reconciled to God. They were sinners; this was God's judgment. On the other hand, Christ also made his hearers feel God's grace. God's love was able to cover their sin and restore them to a proper relationship with God.

"Preaching Christ" is the means the church uses for the regeneration of individuals. "Preaching Christ" means to preach the essence of Christianity. Preaching Christ is always a form of testimony.¹³ The "preacher" spoke about his own salvation in Jesus Christ--Christ was his Redeemer. He recognized that he was a sinner and separated from God. However, he accepted Christ as his Saviour. He would preach to stir up the emotions. He would do this so that his congregation or audience might respond to the redeeming activity of Christ.

The Christian community was founded on the preaching of Christ. They shared Christ's redeeming influence. They felt their sin and need of redemption through Christ's preaching or through men preaching Christ. They were convinced that they received their salvation through "faith in Christ." In this manner the church began and continues to live.

¹³*Ibid.*, I, 69.

Preaching Christ takes three forms. They are poetic, rhetorical and didactic. In the poetic preaching the "preacher" sets up images and outlines. The "congregation" completes the imagery themselves. Rhetorical preaching is a more arousing and stimulating form of preaching. The preacher attempts to receive response on the part of his listeners. The didactic preaching is a more subdued form. It is concerned with teaching and instructing.

Preaching Christ, whether it be in the poetic, rhetorical or didactic forms is always dialogue. Individuals are communicating feeling to each other--the deepest form of dialogue.

Preaching Christ brings the possibility of "I-Thou" relationships. When individuals are communicating honestly with each other, when they are communicating their feeling with each other, and when they are communicating the essence of Christianity, they may feel absolutely dependent upon God. To feel the presence of God means that one is conscious of his sin or separation from God. The person is judged by earnest dialogue that points to this truth of his existence. He is aware that he is a self-centered man and not a Christ-centered or God-centered man. He lives for himself, rather than for others. He is concerned with his good, rather than God's good. Confronted with the truth, he is not left there. Preaching Christ also means that God's love is communicated to him. God's love is related to the individual by the "feeling of the fellowship." That is, God's love is known in the love of the fellowship of Christians. The individual experiences agape when he *hears* what sincere persons feel about his entire

existence. If judgment and grace are felt, it is through relationship with persons who speak with emotional congruency.

The essence of Christianity is known in situations of forgiveness, support, healing, and reconciliation. It is in these situations that persons are born--their human nature is re-created and they become more completely human.

Application to Pastoral Care and Counseling

In this section Schleiermacher's theology is applied and interpreted for the minister's work in the 'care of souls.' In *The Christian Faith* Schleiermacher presented general outlines for pastoral theology and pastoral care rather than anything definitive. He offered no case examples to illustrate his ideas. For the most part he seemed more concerned for the basic principles of regeneration than he was concerned for the methods and techniques. He did feel that practice had to be congruent with ends. So, here the task will be to interpret and evaluate his theology in terms of pastoral care and counseling.

The "good" pastor understands that Schleiermacher's theology supplies the ultimate purpose of pastoral theology. It guides the pastor in the presentation of the "essence of Christianity." Presenting people with the "essence of Christianity" is the ultimate purpose of pastoral care and counseling. This purpose directs the minister to proclaim man's need of redemption and the accomplishment of his redemption in Jesus Christ in all his relationships with persons. This is God's judgment and grace. The "essence of Christianity" is needed in order that all men may become regenerated. All men need regeneration;

and all regeneration comes through Jesus Christ. Whenever an individual begins to heal and to grow, it is God's work. God is the source of all healing and growth. In the context of pastoral care the "good" pastor preaches the essence of Christianity to the individual. He does this so that the person can be in contact with the source of personhood--God.

When the pastor preaches the "essence of Christianity," he preaches Christ. When he preaches Christ, he tries to confront his hearers with God's judgment--they need redemption and cannot accomplish it themselves. Yet, he also tries to communicate God's grace. He attempts to communicate to them the highest possible acceptance of themselves--the love of God. God's love accepts them where they are and grants them support, healing, forgiveness, and reconciliation with God. So, the pastor should preach God's judgment in order that God's grace may be known.

Emotional Congruence. The "good" pastor is able to preach Christ when he has experienced the joy of the incarnation in his life. He is enabled to preach the essence of Christianity when his self-consciousness and God-consciousness are united. That is, when the pastor is in a faith-relationship with God, he can communicate to others the need of the faith-relationship for themselves. The interpretation of Schleiermacher's theology demonstrates that emotional congruence is one of the characteristics of a man's life that is directed by the "feeling of absolute dependence." The "good" pastor tries to be sincere when he is preaching Christ. He attempts to communicate the same message to his listeners through his words, as well as through his gestures, facial

expressions, tone and volume of voice, nuance, and behavior. The more his life displays emotional congruency, the more his life is transparent to the "whence." His relationship with God helps him to be a sincere pastor. When people perceive that the minister is emotionally congruent, it is more likely that they will trust him and listen to what he has to say and share with him their self-understanding.

Closely connected to the concept of emotional congruency is paying attention to the emotional content of what individuals communicate. The "good" pastor attempts to respond to the emotions. He tries to deeply understand the person. He tries to understand what the individual is communicating at the verbal and emotional levels.

Christ-events may occur when the "preacher," clergyman or layman is emotionally congruent, responsible to the feelings of the individual, and is preaching Christ.

Judgment and Grace. The "good" minister knows that Christ-events bring judgment and grace. But, judgment is supposed to come so that grace can abound. In his relationship with people, he seeks to relate judgment when it is necessary; and judgment is always in terms of grace. When the "good" pastor is confronting an individual with his irresponsibility, his immaturity, his lack of growth and the ability to trust people, he must be sensitive to their need for judgment. Some will need a heavy dose, especially if they are very satisfied with themselves and their goodness. On the other hand, there are others who already debase themselves, who are already very guilty and sorry for their wrong doings. These do not need much judgment, but a good amount of

grace in the concrete experience of support and forgiveness. They may need hope to realize that they can be reconciled to God, to themselves, and to others. The "good" pastor tries to be sensitive to the feelings and needs of people so that he can determine how much judgment and how much grace they need.

Judgment always points to persons in need of redemption or need of grace. People are confronted with the unlived possibilities in themselves. They are shown what they may become. The "good" pastor attempts to deal with people in a similar fashion--to open new possibilities for growth.

God's grace, his act in Jesus Christ for mankind's redemption, is always an unearned gift. When God's grace is offered to an individual he has the choice of accepting or rejecting it. He can accept the highest possible acceptance of himself, the love of God, or he can reject it. If he accepts, he accepts God's confirmation of him as one of God's children. If he accepts, he accepts the invitation to be in relationship with God. If he does not accept, he remains in isolation and separation.

God's grace has been known where the individual has experienced events where he was nurtured, supported, helped, forgiven, reconciled, and freed. The "good" pastor points to these events and reminds the church that they are God's doings. Furthermore, he tries to show them that the source of all healing and growth is God.

When the "good" minister has the opportunity to counsel those seeking his help, he may use judgment in the form of confrontation. He

must determine whether confrontation or support is what the individual needs. At one given time he may need to be confronted with his irresponsibility or with his lack of growth. At another given time he may need encouragement and support. At still another time he may require both judgment and grace.

The following counseling situations are from the author's pastoral training at California Institution for Women, summer quarter, 1967. All names have been changed for sake of confidentiality. The source of these counseling situations is recalled verbatim as required by the supervising chaplain. In the first situation presented here the pastor tries to confront Lydia with her irresponsible behavior. It is the final half of the fourth session. The first three sessions with her accomplished little as far as defining the problem.

(At this point of the interview, Lydia was saying that she wanted to take charge of her children when she was released. They were located in various foster homes and one boy was on probation.)

Pastor 1: Why is he on probation?

Lydia 1: For stealing. (Pause)

P-2: Would you fill me in?

L-2: We were on welfare and we didn't have much money. My birthday was coming up and I didn't have any money. My two boys went to the local grocery and stole a piece of jewelry for me. I chewed them out and put the item away in the closet.

P-3: Why didn't you make them take it back?

L-3: On another occasion they had stole a birthday present for me and I did make them return it. I went to the store manager and explained that they had stolen the cigarette lighter.

The manager offered to let the boys work off the cost of the lighter. But I would not hear of it. So the manager called the police and the juvenile authorities took over.

P-4: Why didn't you allow the boys to work off the lighter?

L-4: Because I was mad at them. I wanted to see them punished so that they would never do it again.

P-5: Go on.

L-5: After I had seen what I had done I was ashamed to face my boys. But the social worker made me stay with them until I was able to share with them my feelings. But I couldn't tell them; I only sat there and cried until she allowed me to leave with one of the boys. They kept the other one. Afterwards my boys came up to me and said, "Mom, we still love you and what we did we did for you." (She showed some sorrow by wringing her hands.) From that time on I vowed I would never turn them in again. Well, it was not too soon later that the boys began to steal again. But instead of turning them in, I covered for them by offering to pay for the items or by giving them an excuse or alibi. After my husband left me I began to write checks to cover food and clothing that I and the children needed. I knew better, but I couldn't hurt my boys again.

(Here it sounds to me as though she is passing the buck to her children. I suspect that she actually led them into a life of crime. I believe her c-file supports this.)

P-6: It sounds as though you are the blame for not doing anything to make the boys stop their stealing.

L-6: You are right chaplain, but I had turned them in once and I could not do it again. They were on probation and they would only be sent back to juvenile hall and away from me.

P-7: If they are caught stealing, like they were, you knew that they would be taken away from you then. You weren't thinking too clearly. Didn't you know the consequences?

L-7: I guess I wasn't thinking. I just knew I was not ever going to hurt them again.

P-8: You weren't able to keep that promise to yourself were you?

L-8: (Head down and looking weak) . . . No.

(I think she may have well felt this way, but it seems to cover up her responsibility for the whole mess. I feel as though she had really leveled with me on the issues of seeing herself as her father was, and this about her boys stealing was something she has been wanting to talk about for a long time. She seems to feel released for having done some confessing.)

L-9: Do you think I can change?

P-9: Do you want to change?

L-10: Yes.

P-10: I think it is necessary for you to want to change before you can change Lydia.

L-11: I'm going to the Board one week from tomorrow. I know I want to go home, but I'm scared.

P-11: I think I would be afraid too.

The interpretation from Schleiermacher's theology calls the pastor to confront those who need to be faced with their wrong doings, their lack of responsibility. On the pastor's participation in this session he used mainly probing and interpretive responses.¹⁴ The only response that was supportive was P-11. It was at the end of the session. It followed the confrontation of such responses as P-6, P-7:

P-6: It sounds as though you are the blame for not doing anything to make the boys stop their stealing.

L-6: You are right chaplain, but I had turned them in once and I could not do it again. They were on probation and they would only be sent back to juvenile hall and away from me.

¹⁴ Rogers used EISPU to assess the effectiveness of the counselor's responses. The more empathetic, supportive, and understanding replies, the more chance that the client will experience "unconditional positive regard." The source of EISPU is notes from spring semester, 1966--Pastoral Care and Counseling.

P-7: If they are caught stealing, like they were, you knew that they would be taken away from you then. You weren't thinking too clearly. Didn't you know the consequences?

L-7: I guess I wasn't thinking. I just knew I was not ever going to hurt them again.

In P-6 and P-7 the pastor was pointing to Lydia's lack of responsibility to her sons. She needed the "truth" demonstrated to her about her behavior. She had contributed to her sons' unlawful behavior by not returning the stolen merchandise and by not threatening her boys with turning them in to the authorities if they stole anything again. So, on occasion, as necessary, the pastor will need to bring confrontation and judgment. However, it should always be judgment in regards to grace. The person's mistakes and wrongs are illuminated only in order that they may become redeemed and fully integrated human beings.

It is the author's interpretation that Christ was preached in the interview with Lydia. Christ was not preached in the rhetorical sense, but in the poetic and didactic sense. The pastor confronted her with her behavior with seriousness. The conversation was serious dialogue and was intended to teach her more satisfactory conduct. Christ was preached here as an attempt to call Lydia out of her past. The past had enslaved her and prevented her from growing. Preaching Christ in this session marked the beginning of the struggle to release her. Many more sessions directed at securing her commitment to change from her irresponsible behavior were required.

The next two sessions are with Wanda. In the first session the minister felt scared and inadequate. He did not know what to say at responses P-10 and P-11. He was shocked at two things. One was her

matter-of-fact attitude; the other was the tragedy of an infant's death. Through further involvement in sessions he learned that this matter-of-fact attitude was actually a considerable improvement in her ability to express herself over the previous year. She stated in this interview that she always had problems expressing her feelings. On top of this she had much guilt feelings from causing her daughter's death. Because of the pastor's feelings, the author felt that little of Christ was preached. The first session is presented as an example of what is meant by not preaching Christ. It is also presented to provide an introduction to Wanda's case.¹⁵

Wanda: Do you have time to see me?

Pastor: Come in and have a seat . . . why were you late?

W-2: I work in the lath house. It is far from the rest of the campus and . . . I forgot about the time.

P-2: How come you wanted to see me?

W-3: You know my problem and I felt I could talk to you about it.

P-3: What is your problem?

W-4: Haven't you read my case file?

P-4: It has been awhile since I have, but maybe you can refresh me.

W-5: Are you sure you have time?

P-5: Yes.

¹⁵"Wanda" met with Mr. Meyer for about five weeks. He also saw her one time before this session. There she expressed hostility toward her former husband. The chaplain had a scheduling problem and did not have her "ducketed," (the process of granting a pass to leave assigned areas) until a few days after her request. So Wanda probably was not certain that he wanted to see her. This is evidenced in her opening statement.

W-6: As you know, my husband has been giving me trouble ever since I came here. He has been trying to get the children from me. It wouldn't be so bad if that was all he was doing. But I actually blame him a good share for placing me here. I know it is not right to feel this way. I hate him.

P-6: But *that* is the way you feel.

W-7: Yes, I think I am justified for feeling the way I do. Well, for my crime, my husband chose to testify against me.

P-7: Why did he?

W-8: To save his own skin, because he shared the responsibility for the crime.

P-8: How's that?

W-9: His treatment of the children was poor. The police really didn't want to prosecute me. You see, I was charged with killing my infant girl. My husband was angry with her the night before because she would not stop crying. He beat her and made her bruise. The following day I was very mad at my husband for what he did. As I was carrying my little girl, I dropped her. She died of a fractured skull a half hour later.

P-9: What kind of feelings do you have about this?

W-10: I am sorry for what I did. I should have knocked off my husband when I had the chance. I only hurt myself and my children when I tried to get back at him. Actually our marriage was a good marriage until he came back from overseas. He had spent over \$700; lived with other women, while we nearly starved. I was faithful to him all the time we had been married. We had argued about all of this for some time; I felt I was justified for feeling bitter toward him. It was so soon after this that I dropped and killed my little girl. I guess I was only getting back at my husband.

P-10: Does your husband know the way you feel toward him?

W-11: He doesn't know how I feel. We have never really been able to talk. But I have always had a problem telling people how I felt. I don't know why it is.

P-11: When did you first have difficulty expressing your feelings?

How does one evaluate this pastoral relationship? First, he might inquire to see if the person trusted the pastor. On the basis of Wanda's third, sixth, seventh, tenth, and eleventh responses, one can see that there was a felt trust on her part. In essence she said in the third response, "I can trust you." In the other responses, Wanda revealed much *of*, as well as *about* herself. She trusted the chaplain in spite of his impatience with her; it is evident that she sensed his impatience by her fifth response. The minister did little that would facilitate the communication of the essence of Christianity. He did not confront her or did he offer her much in the way of support from what he said here. Non-verbal support may have helped. In the second session presented here, Wanda received the judgment and grace in a more positive way.

Wanda: Why were you taking notes in our last session together if it wasn't to report to the board? (State Parole Board)

Pastor: Originally, I was going to write a report of our session to the chaplain. But when I saw how upset you were, I decided not to.

W-2: I don't trust the chaplain. Rumors have told us that he was a cop.

P-2: The purpose of these reports is to help us be better ministers to you and to be able to help people.

Dixie: You don't trust people, Wanda.

Clare: Do you trust yourself, Wanda?

W-3: Yes . . .

D-2: I don't believe it.

Sandy: You get hurt too easily. Like a puppy trying to gain the approval of people. In the house I called you dumb because you did not want to associate yourself with the rest of us women.

P-3: Are you angry with Wanda, Sandy?

S-2: Yes.

P-4: Can you tell her that?

S-3: I was angry with you now and then. I am sorry for calling you dumb. It's just that I feel you have so much to offer. (Others said similar things here.)

W-4: I feel competent with my work. But other times I stick to myself.

P-5: What I can say for myself and the whole group is, I wish you would stop kicking yourself with your case.

W-5: What am I going to do with all this garbage?

P-6: Get rid of it. Send it to hell. We all love you, Wanda, for yourself, not for what you can do for us.

(At this point Dixie and others offered similar supportive responses.)

P-7: (The chaplain reached over and patted Wanda's hand.)

The pastor and the group communicated the "feeling of the congregation" to Wanda. They preached Christ when they verbalized their feelings for her. They informed her that she was an important person to them. They communicated God's grace. Sandy commenced by saying, "I feel that you have so much to offer." She wanted Wanda to share herself with the group. Wanda's next response ignored this invitation. Instead she turned to her work with the plants. She felt comfortable with the grass, the flowers, and the trees. They would not hurt her like people could. She could not trust others.

The pastor mediated the group's concern for Wanda in responses P-5, P-6, and P-7. He moved the focus of dialogue to her guilt for the death of her daughter. The pastor's goals were: termination of her

feelings of guilt and commencement of reconciliation. When she realized that she was using her guilt to keep others away, she wanted to stop:

Wanda: What am I going to do with all this garbage?

Pastor: Get rid of it. Send it to hell. We all love you, Wanda, for yourself, not for what you can do for us.

Wanda may have experienced judgment and grace. She was confronted by the group with her fear of others and her guilt. However, they were communicating forgiveness and reconciliation. How did this happen? Why did it not occur with the chaplain in the above one-to-one relationship? There are probably many reasons for it. In the session with the chaplain before this last group meeting she expressed that she mistrusted him. Wanda felt a betrayal of confidence when he took notes on what she said. She said that she did not want me to take notes. She did not want me to report to the parole board. This is indicated by her note written the day after the group:

Dear Chaplain

I just want to thank you so very much for your spending the time you did with me. I am sorry that I doubted you even for a moment. I think you are a very good young man and a true Christian.

God be with you. Please remember me in your prayers.

Very truly (sic) yours,
Your friend
Wanda

Judgment and grace were related to Wanda. Both came in a relationship of mutual trust and spirit. The judgment came when Wanda was

confronted by her peers. They shared their perception of her behavior --she was afraid of people and moved away from them. Yet this judgment was for the purpose of freeing Wanda from guilt. Moreover, Wanda accepted the truth of her situation when she asked, "What am I going to do with all this garbage?" She probably felt this was the truth or she would not have asked what she could do to change her circumstances. She wanted to do something about the hiatus between what she was and what she could be. The acceptance of the truth by Wanda is evidence that judgment was in a mutual spirit.

Grace and judgment or preaching Christ, was communicated by the group to Wanda. The group functioned as does the Christian community. They related the love of God in sincerity. They spoke with emotional congruency--saying what they meant and meaning what they said in a supportive relationship. So, the possibility of Wanda finding herself accepted, forgiven, and reconciled as a daughter of God was there. If she did not experience this, it is certain that she wanted to.

The individual discovers himself through his interaction with other human beings. He gains his identity and thus his personhood. Involvement with people who are trying to be emotionally congruent will help him know who he is, what his values are, and where he wants to go.

The individual discovers himself through this resistance. If he does not want to destroy the other person, he must enter into communion with him. In the resistance of the other person the person is born. Therefore, there is no person without encounter with other persons.¹⁶

¹⁶Paul Tillich, *Systematic Theology* (New York: Harper & Row, 1951), I, 177.

CHAPTER V

SCHLEIERMACHERIAN PASTORAL THEOLOGY AND REALITY THERAPY

In Chapter III a summary and evaluation of Glasser's Reality Therapy was presented. In Chapter IV Schleiermacher's theology was applied to pastoral care. The function of this chapter is to integrate the systematic theology of Schleiermacher with Glasser's Reality Therapy. Certain limitations must be considered. Schleiermacher was a theologian; he was not a pastoral theologian. His love was philosophical theology. Although he drew outlines for a pastoral theology, he did not write much specifically concerning the pastoral relationship. On the other hand, Glasser is a therapist and not a theologian. Glasser is concerned with counseling theory and practice. Schleiermacher died before Freud was born. So he had no contact with contemporary counseling movement. The task remains to compare the two men's thought in the context of counseling theory and practice.

Identity and Self-Consciousness

Reality Therapy and Schleiermacherian theology share similar goals in the counseling setting. In theory, both systems strive to help individuals gain their identities. When they know who they are, they need to develop ways of fulfilling their basic needs. Individuals gain their personhood through involvement with persons. If they lack this involvement which satisfies their need to love and be loved, they need a relationship with a therapist or minister. In a relationship with integrated and responsible counselors, the individuals can become

more integrated and responsible persons. When they leave the "successful" counseling situation, they are better equipped to enter into significant involvement with other persons.

The three degrees or levels of self-consciousness that Schleiermacher presented in *The Christian Faith* are comparable to Glasser's concept of identity. In the confused animal grade of self-consciousness the individual is not aware of "I am I." He has no identity. For example, an infant cannot distinguish himself from the world around him. Gradually he becomes more aware of other selves, i.e., parents or parenting persons. He begins to recognize the effect these persons have on his life. Also he begins to realize the effect he has as an actor on others and the world around him. As an actor he becomes aware of himself as a good actor or a bad actor. Becoming aware of himself as an actor and a receiver is the beginning of the second grade of self-consciousness--sensible self-consciousness.

This second level of self-consciousness is what Reality Therapy would call "being aware of the reality of the world around oneself." The child knows his parents' expectation for his behavior as well as their support. Gradually his awareness of reality develops to include peer groups, the community, society, and the world. From his parents and other persons, the child learns to behave responsibly. He learns to establish his own ethics so as to evaluate his conduct. He discovers his identity by comparing his values with those held by other persons. When he finds individuals who hold similar values, he recognizes his affinity with them. When he discovers their values differ

from his he is informed of his distinctiveness. Through his involvement with persons, he develops a strong sense of self-identity and self-esteem. He acknowledges the uniqueness of his identity or individuality. There is no other person exactly like him. Yet, his identity also includes his identity with all men. Men differ from each other only in degree. He understands that he lives in a world of selves like himself.

For Schleiermacher, the third and highest grade of self-consciousness was possible only when the confused animal grade was past. When the individual had a strong sense of self-identity, he begins feeling religious emotions. This means that man can receive the highest degree of identity only when he is aware of himself as a self. The religious self-consciousness or God-consciousness informs the person that "real" identity is intimately involved with his relationship with God. He is a son of God and a brother to all mankind. When this identity begins to integrate the individual's entire existence, redemption or regeneration has taken place. To the extent that his life, including behavior and thought, bears the joy of God's love, he is a religious man.

Although Glasser's Reality Therapy does not include this vertical dimension of identity, his counseling theory does not exclude it. Glasser does not mention that God-consciousness plays any part in the counseling context. However, his emphasis on sharing the counselor's values with the clients leaves the door open. The therapist or minister can certainly share their religious feelings and identities. Schleiermacher's theology of "Christ the Redeemer" suggests that all healing, whether it take place in a therapist's office or a minister's study, is

God's healing. The "good" minister acknowledges to others that the "birth of persons" is God's work and not his work. The "good" therapist can do likewise. Yet, the "good" therapist can do God's work without believing in God. His work is a part of the healing and integration that comes from the "whence."

Reality Therapy and Schleiermacherian theology agree that individuals become persons in their involvement with other persons. Schleiermacher, however, felt that all healing and identity are a gift from God.

Involvement and Judgment/Grace

For both Schleiermacher's theology and Glasser's theory of counseling the involvement with the individual is critical. Without this involvement there can be no therapy or pastoral care. When patients come into the counseling situation, they usually test the therapist or minister to find out what sort of person he is. They must feel that the counselor is a caring human being. They must feel that what the counselor says is important or they will not likely make changes in their behavior. The effective counselor expresses his love and concern for his patients, when he enables them to satisfy their basic needs. He informs them that he will meet with them until they can begin to fulfill their needs. He communicates his commitment and his feeling that they are worthwhile. The length of time needed to develop involvement will depend upon the skill of the counselor and the extent of the patient's irresponsible behavior.

Involvement requires much strength and maturity from the counselor. On one hand, he needs to be sincere and sensitive to the needs of his clients. He needs to deeply understand them and enter into dialogue with them. He needs to enable them to express their feelings and their values. He must get them to talk about matters that really count in their lives. An "I-Thou" meeting is what he seeks. He tries to free them from past behavior and guilt in order that they can live for their values and begin satisfying the need to love and be loved.

On the other hand, the counselor needs to be strong and courageous. He must reject the patient's irresponsible behavior without rejecting the patient. To illustrate this point, one can point to the YMCA worker in a youth center. He had some problems with an irresponsible teenage boy. One day, he confronted the boy with: "I like you, Dan, but I don't like what you are doing." Loving people in any context requires one to reject irresponsible behavior. It also requires him to teach him better ways of behaving. He must use confrontation and re-learning when necessary without losing the involvement.

Schleiermacher's concept of judgment leads one to conclude that rejecting irresponsible behavior would be a part of Schleiermacher's type of pastoral care. When one is judged by God's presence or the feeling of absolute dependence, he is made aware of his sin and wrong doings. Also he is made aware of his separation from God and others. Before this time he had assumed that he was the "good" actor. He felt that he was doing good. Now he knows that he has been irresponsible and unloving. When he knows this, judgment was effective. However, he

is not left there. He is judged so that he became reconciled. The pastor does not point out his wrong behavior in order to defeat him. He points out his behavior so that he will change it. Furthermore, the pastor hopes that he will become redeemed.

Although Schleiermacher spoke of pastor's need of being emotionally congruent and regenerated, he does not seem to make much of the problems of "I-Thou" relationships. When people are expressing their feelings, positive as well as negative, someone can get hurt. The situation can be destructive. The counselor may be verbally attacked by the individual. The counselor needs to have the courage to risk these sorts of situations. Also he needs the wisdom of how to handle the individual's behavior. Once attacked, the counselor may feel too angry or too defensive to do much constructive. He may be worried about defending himself. When his values are challenged, he may strike out at the person. It requires tedious patience and maturity to be involved in "I-Thou" encounters. Bonhoeffer said that when Christ comes, he will either kill the person or the person will kill him. If Christ kills the individual, the individual will live. But if the individual kills Christ, he will die. Christ kills his old life and returns his life anew. So when persons are encountering each other there is usually much tension and resistance. Yet from the resistance persons are born.¹ Schleiermacher's thought recognized nothing of the struggle involved in "I-Thou" meetings. Glasser recognized this struggle. That is why he

¹Paul Tillich, *Systematic Theology* (New York: Harper & Row, 1951), I, 177.

recommended that therapists be tough and responsible persons. They have to be tough enough to reject the patient's irresponsible behavior and sensitive enough to maintain the involvement.

Conclusion

The interpretation of Schleiermacher's theology in Chapter IV can be helpful to ministers. The interpretation suggests the purpose and nature of the pastoral relationship--facilitating the Christian faith. The effective pastor is a catalyst for the redemption of individuals. He communicates the essence of Christianity. All men stand in need of regeneration. All men are unable to obtain a unified or integrated personal existence for themselves. They are isolated from the source of personal identity--God. God loves them, so he sent his son to reconcile all men to himself. The clergyman does not credit himself with their salvation. Wherever persons are redeemed, it is the work of Christ. Furthermore, the effective minister recognizes that God is the source of all man's healing and growth.

The nature of the pastoral relationship is love. In effective pastoral counseling love is communicated to those seeking help. This love is more than the pastor's love; it is the love of the Christian fellowship. The pastor is more likely to communicate the joy of God's love when he has experienced it for himself. It is as a regenerated person that he is enabled to be emotionally congruent. He preaches Christ when he tries to be sincere in order that an "I-Thou" meeting can occur; when he tries to relate to individuals as a real human being and tries to be sensitive to the emotional content of what individuals

say; when he tries to maintain involvement at the same time rejecting irresponsible behavior.

Despite Reality Therapy's lack of identity in the vertical dimension, it has much in common with Schleiermacherian pastoral theology. Both approaches utilize involvement and encounter to enable individuals to gain their identities. When they know who they are and what they value, their behavior takes on meaning. In the effective Schleiermacherian approach involvement with individuals leads to their redemption--knowing the joy of God's love. If they know God's love and have accepted their sonship, they will be improving their conduct. In the effective Reality Therapy approach, the individuals are able to fulfill their basic needs as they gain involvement and live responsibly.

Reality Therapy is compatible to the interpretation of Schleiermacher's theology for pastoral care. Schleiermacherian pastoral care is helpful to ministers in their work in the churches.

The minister is called to be a reconciler. He is called by God to equip his people to be reconcilers. He and they are called to minister to the needs of persons in their "slice of life." They are called to live responsible lives that point to the source of all reconciliation--the reconciliation from God which is mediated to men through Jesus Christ.

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